

THE
LIFE OF
BERNARD
GILPIN,
A MAN MOST HOLY
and renowned among the
Northerne English.

Faithfully written by the Right
Reverend Father in God GEORGE
CARLETON Lord Bishop of *Chichester*, and
published for the satisfaction of his Countymen,
by whom it was long since earnestly desired,

*The iust shall be had in everlasting remem-
brance. Psal. 112. 6.*

*The memory of the righteous shall be blessed,
but the name of the wicked shall rot. Prov.
10. 7.*

LONDON,
Printed by WILLIAM IONES, dwell-
ling in *Red-crosse-streete*. 1629.

THE LIFE OF BERNARD GILPIN

A MAN MOST HOLY
and true word among the
Northern English.

Tristfully written by the Right
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Plain

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107.

Printed by WILLIAM JONES, dwel-
ling in Red-cross-street. 1622.

LONDON,

W

GEORGE BISHOP OF
CHICHESTER, TO WILLIAM
BELUSS Knight, wisheth sal-
vation in Christ.

In the Church of God,
there were many such as
Gilpin was, I should holde
it needlesse, to recommend
the memoriall of this Man
unto the world. But seeing
there are so few, or (to speak freely what I
think) none at all, who (following the rule of
so rare piety, and sanctimony) haue propounded
so notable an example, to all those who doe aspire
to a blessed life, and constantly walked in the
same) I conceiue that such a patterne, would
kindle the zeale of many good men, to walke in
so faire a way, though happily they were not able
to attaine to the perfection thereof. Examples of

THE EPISTLE

the like piety in holy men we haue heard of many in auncient histories, & often read of them in their writings, but in men of this our age it is not to be found: For so farre short are we from this zeale in furtherance of piety, that now it is to be feared, lest Religion (so eagerly and ioyfully vndertaken, and professed at first) will come to be euen toathed, and reſected of many, and so finally come to confusion: seeing experience of former times hath confirmed this truth vnto vs that profaneſſe of life and manners hath drawne withall the ruine of Religion, thereby to giue vs a taſte now of what it is like to doe hereafter; Now we make no doubt, but (in so great a decay of auncient holineſſe) Gilpins name (like the Owle amongſt other Birds) when it comes abroad will proue hatefull to many; Yet I held this no ſufficient reaſon why to ſuppreſſe it: Wherein though ſome pick out matter for their deriſion and ſcorne, yet other ſome may meete with matter for their admiration, others for their Imitation to work on. As for you (Worthy Sir) you hereby inioy the harveſt of your earneſt and often deſire. Many yeeres this writing hath tyne by me from the common view, the edition whereof I did therefore of purpoſe deſer, to pre-

went

DEDICATORY.

vent them, (who may seeme to stand at a distance farre off from this forme of holinesse) from iudging themselues preiudized hereby: But as my purpose is to further all, as much as I might, so it was not to hurt any: If any good or furtherance redound to any by this my labour, he must thank you whose importunity hath extorted it, such as it is, out of my hands. And seeing you liue in the very place, where Gilpins life and Vertue was notoriously famous, and your selfe haue beene so earnest with me for the same, this very carefull desire of yours to preserue and perpetuate Gilpins memory, is a most pregnant prooffe and an vndeniable testimony of the ingenuity and goodnesse of our owne minde: Which worthy disposition of yours hath commanded me to dedicate this little work to your name, to stand for euer as a pledge of your Religious affection to Gilpin, and my true loue vnto you. So Fare you well.



TO THE VERTVOVS

memory of Mr. BERNARD GILPIN,
his Reverend Kinsman, sometimes
Parson of HAVGHTON.

S Hew me that man who can, one amongst ten,
Who did as this man did, this man of men,
Who ne're knew Symony, that spreading Tetter,
Which makes the bribe-swolne soule the Devils debter;
Who e're encountred with so many theecues,
Vnript their rankling sores, and cur'd their grieues !
For gifts so richly rare, for wits so quick,
And would refuse a proffer'd Bishoprick !
Who made the poore his children, eas'd their need,
And fed the hungry with the staffe of bread !
To blinde, to lame, to sick, to sore, to poore,
An eye, a stay, a care, a cure, a shower,
To right, to reare, to cure, to cheere, to water,
And shew the temper of his gen'rous nature !
Finde me out such a man, North East, South, West,
Vnlesse you rake him from the *Phoenix* nest.
Now trust me these rare vertues make me proud,
Deep-stamp'd in this graue *Patriot* of my blood :
Who though translated from the paths of men,
And now translated by an English pen,
Yet shall the substance of his inward shrine
Out-live the vading period of time :
For these sweet odours shall preserue his fame,
So long as *Kent* from *Kentmire* takes his name.

Dignum laude virum

Musa vetat mori,

Calo beat.—



Act. 20. 28, 29.

Take heed therefore vnto your selves, and to the whole flocke, whereof the holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with that his owne blood.

For I know this, that after my departing shall grievous wolues enter in among you, not sparing the flocke.

Philp. 3. 18, 19.

For many walke of whom I haue tolde you often, and now tell you weeping, that they are the enemies of the Crosse of Christ:

Whose end is damnation, whose God is their belly, and whose glory is to their shame, which minde earthly things.

The



The life of BERNARD GILPIN.



Bernard Gilpin was borne at *Kentmire* in the County of *Westmorland* in the yeare of our Lord 1517. of an ancient and honorable family, being the son of *Edwin Gilpin*, the elder brother of which *Edwin* was slain in the battle of *Bosworth*, being heire in the fifth descent to *Richard Gilpin*, who in the Raig of King *Iohn* was enfeofsed in the Lordship of *Kentmire* hall by the Baron of *Kendall* for his singular deserts both in peace and warre. This was that *Richard Gilpin* who slew the wilde Boore, that rageing in the mountaines adioyning, as sometimes did that of *Erimantku*, had much indammaged the Country-people: whence it is that the *Gilpins* in their Coate Armes giue the Boore. The Mother of *Bernard Gilpin* was *Margaret* the Daughter of *William Laton* of *Delamain* in *Cumberland*, a man of an ancient house, and a family famous in that warlike age, as from whence had sprung many right valiant Gentlemen.

This *Bernard* being yet a very childe gaue testimony of future holinesse vpon this occasion. A certaine begging Frier the better to dispoile the hearts of the people to liberality towards him, professed himselfe a Zealous Preacher: howbeit the Friers of those dayes, and that ranke were but a fordid and dishonest people, some of them, yea the greatest part labouring for a forme of holinesse, but denying the power of it in their liues and con-
A veriations,

versations, whereas others of them retained not so much as an outside thereof. This wandring companion was come vpon the Saturday to the house of this *Gilpin* Father, as purposing to preach the next morrow being the Lords day; where he was entertained respectfully enough: for at that time it was a sinne vnpardonable to offend the least of these locusts. The holy Frier at supper time eate like a glutton, and like a beast could not giue over tossing the pot, vntill being overcome with drinke he exposed himselfe a shamefull spectacle to so chaste and sober a family. But in the morning as if he had beene some young Saint lately dropped from heaven, he causeth the Bell to towle to the Sermon, and in the midst thereof blustering out certaine good words, he presumed to grow hot against some sinnes of the time, and amongst the rest to thunder bouldly against drunkennesse. Young *Gilpin* who had but newly got the vse of his tongue, having observed (as it seemed) the hatefull basenesse of the man by his oversight the night before, and now hearing the beast cry out so loud against these crimes which himselfe had so lately beene guilty of, as he was sitting neere to his Mothers lap in the Church sodainly crieth out in these words: O Mother, doe you heare how this fellow dare speak against drunkennesse, who was drunke himselfe yesternight at our house? The Mother made speed to stop the childes mouth with her hand, that he might speake no further. After this the parents of the boy perceiving his disposition by many evident testimonies were diligently carefull to make him a scholler. He had a schoolfellow one *Edwin Arty* whom afterwards he loved intirely for his good disposition and approved honesty, but *Gilpin* did farre excell the rest in acutenesse of wit. Having therefore with great approbation passed his time in the Grammar-schoole, he is by his parents, (who had now conceived great hope of their sonne) sent to *Oxford*. At that time in *Oxford* both learning and Relligion were in all things out of ioynt, and over-grown with the rust of Barbarisme.

The life of Bernard Gilpin.

3

Barbarisme. And now was young *Gilpin* sixteene yeares of age at his comming to *Oxford*, being in the yeare of our Lord 1533. Being entred in *Queenes Colledge*, he profited wondrously in humane learning: He became, as almost all the good wits of that time very conversant in the writings of *Erasmus*. He fell very close to the study Logick and Philosophy, wherein he was observed to grow excellent, and to beare away the bell in schooles. He added to this his humane learning, the singular knowledge of the Greeke and Hebrew, wherein he made vse of the assistance and friendship of one *Neale*, betwixt whom and this *Gilpin* was growne much familiarity by the ajsinity of their studies. This *Neale* was a Fellow of *New-Colledge*, and afterwards Professour of the Hebrew in *Oxford*. And now after some few yeares carefully spent in these studies *Gilpin* began to be so famous, and so beloved in *Oxford*, that there was hardly any place of preferment for a scholler, whereof the eminency of *Gilpins* vertue had not rendred him worthy in the publick estimation. There was then an enquiry made for men of more then ordinary learning and fame, who might make vp a number of schollers in *Christ-Church* at that time newly begun, and honour it with the commendation of learning. Amongst these was our *Gilpin* one of the first elected. At that time he had not fully attained to truth and sincerity in Relligion, as having beene alwayes instructed in the traditions of the Church of *Rome*; for in those dayes the most part of men did not regulate their Relligion and piety by the rule of Gods word, but according to the Traditions of their Fathers received from hand to hand. His minde although disposed to holinesse did for a while remaine in darknesse, and being overclouded with preiudiciall respects laboured vnder the burthen of superstition not without some shadow of Antiquity; being more earnest against vices and corruptions of the time, then against the traditions of the Fathers. Therefore at that time *Gilpin* seemed a great vphoulder

of the Popish Religion. He held disputation publickly against *Iohn Hooper*, who was afterwards Bishop of *Worcester*, and at the last a glorious Martyr of Christ. After the death of King *Henry* the eight, when *Edward* the sixt was King, *Peter Martyr* induced by the piety and Munificence of such a Prince read the Divinity Lecture in *Oxford*. Against whom the Sophisters indeavoured to make opposition, *Chedsey*, *Weston*, and *Morgan*, who desired also to draw in *Gilpin* on their side, that by his advise and help they might the more distract *Peter Martyr*: and the matter at last came to this pish, that *Gilpin* was produced to hould disputation against the positions of *Peter Martyr*. Vpon occasion of which dispute *Gilpin* to the end that he might defend his cause in hand adventureth more diligently then ordinary to examine the Scriptures and the auncient Fathers: And by how much the more he studied to defend the cause which he had vndertaken, so much the lesse confidence he began to haue therein, because he supposed that he ought to stand for the truth, which he stroue with all his might to discover and finde out. But whiles he was zealously searching for the truth, he began by little and little to haue a sight of his owne errors. Whereupon *Peter Martyr* was wont often to say, that he was not much troubled either for *Weston*, *Morgan*, or the like, but as for that *Gilpin*, (saith he) I am very much mooved concerning him, for he doth and speaketh all things with an vpright heart. The rest seeme to me to be men, who regard their bellies most of all, and being most vnconstant are carried away as it were with every blast of ambition and covetousnesse. But *Gilpin* resting firmly vpon gravity of manners, and the testimony of a most laudable life seemeth to honour with his owne goodnesse the cause which he vndertaketh. Yea, and he did often pray vnto God that he would be pleased at the last to convert vnto his truth the heart of *Gilpin*, being so inclinable to all honest desires. And doubtlesse God heard the prayer of *Peter Martyr*: For from that time

time forward *Gilpin* drew neerer to the knowledge of the truth, not vpon a sodaine, but as himselfe confessed by degrees.

Peter Martir had much illuminated *Oxford* with the truth of Divinity and the knowledge of humane learning. Whereupon *Gilpin* resolved more earnestly to apply himselfe both by study and prayer to search out the truth. To which purpose he determined to put in writing the disputation which had bene betwixt himselfe and *Hooper*. But in the expresseing and vnfoldling of the said controverſie while he dwelt for a time vpon an accurate examination of the points which he had resolved to confute, whiles he seareth them to the bottome, and regulateth the institutions of the Church to the authority of Scripture, without which he well vnderstood that there could be no true Church at all, he felt himselfe easily overcome, and was not sory to be overcome by the truth. Those draughts being found amongst *Mr. Gilpins* writings reserved in his private deske doe testifie his ingenuous and free confession, together with the power of the truth and Gods great mercy in his conversion. Whiles he curiously pryeth into the Popish religion, he was enforced to acknowledge that very many errors were crept into the Church which hinder and obscure the matter of our salvation, insomuch that they are no small offence to as many as hunger and thirst after righteousness and the knowledge of the truth. He discovered many corruptions and changes of sound doctrine, he found not so much as a word touching seven Sacraments before *Peter Lombard*: and that the vie of the Supper was delivered vnder one kinde onely contrary to expresse Scriptures: that Transubstantiation was a devise of the Schoolemen: that the doctrine of the worke wrought called *Opus operatum* was newly risen: that the Masse was turned from a Sacrament to a Sacrifice: that in the Church wherein all things were ordeined for the edification of the people, all things were now done, to the non-edifica-

tion of them: that the adoration of Images was instituted against the expresse commandement of God. Demurring for a while as distracted with these thoughts, behold the rule of faith lately changed in the Council of *Trent* vtterly astonished him. For he had observed out of the auncient Writers as well as out of the later ones, *Lambard*, *Scotus*, *Aquinas*, and the rest, that the rule of faith was to be drawne onely from the holy Scriptures, but in the Council of *Trent* he beheld humane traditions made equall with the Scriptures. And seeing he vnderstood these traditions to be nothing else but peevisch and crosse expositions of the holy Scriptures, deuised by the Bishops of *Rome*, and thrust in among the Decretall Epistles, as also that the said Decretall Epistles were meereley feigned and suppositions, as is confirmed by the testimonies of many learned men, and indeed by the confession of the very Papists themselues is acknowledged to be out of all doubt, this so great a confusion of things being risen in the Church in these latter ages enforced *Gilpin* now earnestly desiring nothing so much as true piety, to begin to doubt whether the Pope might not be that Antichrist foretould in the Scriptures, and the Popish Church plainly Antichristian. For what is it to exalt and set vp himselfe against all that is called God, inso much that he sitteth as God in the Temple of God, behaving himselfe as God, if not this, that the Pope is head of the vniuersall Church, the Lord, the Monarch, and as it were the God thereof? And that the word of the Pope is defended as the very word of God? For how shall not he whose word is as the word of God, be as God, opposing himselfe to God, and shewing himselfe that he is God? But this word is called the vnwritten word, or *verbum non scriptum*, is drawne out of the stinking puddles of the Decretals, that is to say, patched vp together out of false and fictitious writings. And this word which is in no respect worthy to be compared with the word of an honest man, is the vnwritten word of God, and to be entertained with the same

same pious affection as are the holy Scriptures. Can Antichrist when he shall come, (if yet there be another to come) more grievously wrong and blaspheme Christ and the holy Scriptures then the Pope doeth? And here at the last he demurred as in an exceeding great doubt. For who would haue thought the Pope to be Antichrist? who durst to speake such a word before *Martin Luther*? Therefore, thus he argued with himselfe: If the Pope be Antichrist, I see not onely probable but even necessary causes to depart from the Popish Church. But if the Pope be not Antichrist, I see no sufficient ground for such a departure. It is not lawfull to make a seperation from the Church: but we are not onely enioyned to come out of the Church of Antichrist, but we see the fearefull anger of the living God, and heare his dreadfull threatens thundered out against those who shall remaine in *Babylon* that Sinagogue of Antichrist. Forasmuch as a voice from heauen speaketh vnto vs. *Apoc. 18* Come out of her my people: & it is denounced that they shal receiue of her plagues whosoever haue bene partakers of her sinnes. Here therefore he stoppeda while: because except the Pope were manifestly detected to be Antichrist, he did not vnderstand how he might seperate from the Church: and therefore he applied himselfe by searching, reading, prayer and meditation, to be resolved of this truth. He obserued out of the Auncient Fathers, *Tertullian, Ierom, Ambrose, Augustine, Chrysostome, Cyrill*, and others, that passage wherein Antichrist is described, *2 Thess. 2. 7. He which now withholdeth (shall let till he be taken out of the way)*. to be so interpreted as vnderstood of the Romane Empire, that the Romane Empire which now held preheminence should keepe possession vntill Antichrist shall come, who shall possesse the seat of the Romane Empire. And moreover whereas it is said in the same place, *that Christ shall not come againe except there be a departure first*, he obserued this thing to be fulfilled likewise. He perceived first a very maine departure of the Church of *Rome* from her primitive

primitive simplicity and truth. And secondly, a second departure or seperation no lesse manifest, to wit, of that of the Reformed Churches from the Church of *Rome*.

Mr. *Gilpin* would often say that the Churches of the Protestants were not able to giue any firme and solid reason of their seperation besides this, to wit, that the Pope is Antichrist. For he vnderstood that a departure was commanded from the Church of Antichrist by that heavenly iniunction, *Goe out of her my people, and be not partakers of her sinnes, lest ye receive also of her plagues*, Revel. 18.4. In which place *S. Iohn* wisely foretelleth that the people of God should be called out of the Synagogue of Antichrist: that here was no third thing to be thought vpon: that either the Church of Christ was not to be forsaken, or the Pope to be accounted Antichrist, out of whose Church the Church of God is called forth by an heavenly voice & command. And now event which is the most vndoubted interpreter of Prophecies hath proovd all these things vnto vs: We haue seene already many Ages agoe that Kingdome taken away, which ruled over all in the time of the Apostles: and in the roome thereof an Ecclesiasticall Kingdome erected, such an one as was never seene in the Church in former Ages. We haue beheld the fearefull departure of the Church of *Rome* from the auncient purity and integrity of the Church. We haue observed and doe daily the people called as it were by a voice from heaven, coming out of *Babylon*, that is to say, out of the Church of Antichrist. Our eyes haue seene these things fulfilled, which we haue read of as being foretould so many Ages agoe. These things mooved the mind of Mr. *Gilpin* wonderfully to follow that Church which was shewed vnto him out of the word of God. The Church of *Rome* kept the rule of faith intire, vntill that rule was changed and altered by the Councel of *Trent*. And from that time it seemed vnto him a matter of necessitie to come out of the Church of *Rome*, that so that Church which is true & called out of from thence might follow

follow the word of God. For this calling out seemed to point out vnto vs a peculiar estate of the Church: so *Abraham* was called out from *Ur* of the *Caldees*; the people of *Israel* were called out of *Egypt*; the *Iewes* out of *Babylon*; after the captivity of seventy yeeres: and at the last after the selfe same manner the Reformed Church called out of Mystricall *Babylon*; or the Church of *Rome*. These things were seene to haue beene brought to passe by the wonderfull providence and powerfull hand of God. Therefore he saw that there was a necessity of comming out of her, and that that Apostaticall Church was to be forsaken. But he did not these things violently, but by degrees. In the meane while *Cuthbert Tonsall* Bishop of *Durham* had a purpose to send Mr. *Gilpin* to visit the Churches in forraine parts allowing him meanes for his travell. This *Tonsall* was Mr. *Gilpin*'s Mothers Uncle. But before he vndertooke his voyage being commanded to Court he preached before King *Edward* the sixth touching Sacriledge; which Sermon is publick in print. Then he applied his mind to thinke vpon his travell. Now so it was that he had a Parsonage bestowed vpon him by the care of his friends. This Parsonage Bishop *Tonsall* perswaded Mr. *Gilpin* to keepe still in his hands, as meanes to furnish him with allowance for his travell, that he might demean himselfe more honestly and more Gentlemanlike therein. But *Gilpin* who had retained this Parsonage but a short while, before he would betake himselfe to travell called vnto him a friend, whom he knew to be religious, and a schoiler, and one that would not be idle in the function of the holy Ministry, and vnto him he made a resignation of his place but a little while before bestowed vpon himselfe. Which thing when Bishop *Tonsall* came to know of, he chid with Mr. *Gilpin*: And, I (saith he) haue a care of thee, and thou reiectest it as impertinent. But I tell thee this before hand, that by these courses thou wilt die a begger. At the first *Gilpin* indeavoureth with faire language to appease the mind of

the Bishop his especiall good friend. Afterwards he added that he had left his Parsonage vpon necessity, because he could not keepe it in his hands with any peace of conscience. But (saith the Bishop) thou maist haue it with a dispensation, and in this case thou shalt be dispensed withall. But (answered *Gilpin*) the Diuell will not be restrained by any bonds of dispensation from labouring in mine absence the destruction of my people committed to my charge: And I feare that when God shall call me to an account of my stewardship, it will not serue my turne to make answer that I was dispensed withall whiles the Diuell made haycock of my flock. At which answer the Bishop seemed offended: but having hereby made triall of the sincerity of *Gilpin*'s heart he began to vse him with more and more respect. Yet he did often threaten him, as Mr. *Gilpin* was wont to say, that *Fathers soule*, (a familiar word of the Bishops) *Gilpin* would die a begger. In his travell abroad he first visited his brother *George* at *Mecklin*, who had written vnto him to that purpose: then he lived for a while at *Lovaine*, and at *Answerp*, and at *Paris*. After he was departed out of *England*, he received letters a second time from his brother *George*, whereby he was directed to meet him at *Mecklin*, because he had something to deliver vnto him by word of mouth that he could not conveniently write. After they were met, Mr. *Gilpin* vnderstood the reasons why he had sent for him thither to be nothing else, but onely to perswade him to take vpon him a Parsonage, which might afford him maintenance while he should visite forraigne Vniuersities. *Gilpin* now seemed to himselfe to be in a strait, for he knew that he had lately giuen the Bishop distast vpon this occasion, and he perceived that in this matter his brother was put vpon him by the Bishop. At last therefore he writes backe to the Bishop in these words.

The Letter followeth.

MY very honourable good Lord, and most worthy ever to be honoured by me: I thought it not fitting to conceale from your Lordship that my brother hath written vnto me of late, that setting all excuse aside I should giue him meeting at *Mechlin*, because he had something to say vnto me touching very necessary affaires which could not be dispatched by letters. When we were met, I vnderstood that his businesse with me was nothing else but to try me, if I would take vpon me a living, whiles my selfe in the meane while should remaine a student in the Vniuersity. But had I knowne before hand that this was the cause of my journey I should not haue thought it necessary to haue interrupted my studies with going to *Mechlin*. For now I confesse I haue discussed it with all the learned, but especially with the holy Prophets, and with the most auncient and most godly writers since the time of our Saviour: so that I am fully resolved so long as I liue never to burden my conscience in this case, nor to keepe a living in mine owne charge with condition to liue from it. He answered that your Lordship had written vnto him that you would gladly conferre a living vpon me, and that your Lordship and mine other friends, whereof himselfe was one, iudged mee too scrupulous in conscience in this case. Whereunto I answered, if I be somewhat too scrupulous, (as I thinke I am not) yet it is a matter of that nature, that I had rather be a little too strict, then to giue my conscience too much scope herein. Forasmuch as I am once perswaded, that I shall not offend God in refusing such a living as I cannot be resident vpon: so long as I doe not censure euill of other men, as I hope I never shall: yea I pray daily for all those who haue the care of soules, that they may be able so to giue an account vnto God of the

charge committed vnto them as may be most for the glory of God and the edification of his Church. He tould me also that your Lordship would not confer any charge vpon me but such a one as should be served as well, or perhaps better in mine absence, then if I were there my selfe. Whereunto I answered, that I doubted not but that there might be in *England* a great number of men farre more able then my selfe to take the cure vpon them: And therefore I wish about all things that they may retaine both the place and the benefit, and feede both the bodies and the soules as I suppose all good Pastors bound in conscience to doe. But for mine owne part I cannot in conscience reape benefit from that place, wherein another man bestoweth his indeavours. For though any other should teach and preach for me as constantly and industriously as ever Saint *Augustine* did, yet cannot I thinke my selfe discharged by another mans paines-taking. But if yet I should be perswaded thus to offer violence to my conscience vpon condition to remaine either here or in any other Vniversity, my disquiet of conscience would never permit me to profit in my study. At this present, I praise God, I haue obtained a comfortable privacy in my studies neere to a Monastery of Minorite Friers, so that I haue opportunity to make vse of an excellent library of theirs so often as I will. I frequent the company of the best schollers, nor was I ever more desirous to learne. Hereupon being given to vnderstand by my brother *George*, that your Lordship had some thoughts of bestowing a living vpon me, which thing might interrupt the course of my studies, I emboldened my selfe (vpon the experience which I haue had of your Lordships loue towards me) to vnlock the closet of my thoughts vnto your goodnesse freely: Humbly beseeching that your Lordship will be pleased to permit me to live free from a Pastorall charge, that I may the more quietly apply my studies. And forasmuch as I vnderstand that your Lordship is sollicitous, how I should be provided for, if God should

should call your Lordship, (who are now well in yeares) out of this world, I beseech you that the thought thereof may no more disturbe you. For if I shall be brought low in meanes, I doubt not but in short time to be able to obtaine some lecture either in this Vniuersity or else where, where I shall not lose my time, a course which is much more pleasing vnto me, then if I should take vpon me a Pastorall charge. I beseech Christ preserue your Lordship. From *Louaine* the 22. of *November*, 1554.

Thus farre Mr. *Gilpin* Letter.

Now tell me, what one of all those gaping rookes of our time hath indeavoured with more art to acquire thei this man to decline a spirituall living? At his first coming over into the parts beyond the Seas, he resided for the most part at *Louaine*, afterwards he went to *Paris*. Whiles he abode in *Paris*, Bishop *Tonstall* was carefull that a certaine booke which himselfe had written at that time concerning the truth of the body & blood of Christ our Lord in the Eucharist should be published in print by the diligence of Mr. *Gilpin*. I am not ignorant that some Papists haue objected to Mr. *Gilpin*, that the same worke was by him corrupted contrary to the mind of the Author. And even in mine hearing, when after these things I was a scholler vnder him at *Houghton*, *Francis Wickliffe* gaue notice vnto Mr. *Gilpin* what was muttered touching the corrupt edition: Whereupon he having disprooved that suspicion by many reasons, at the last produced the letters of *Cuthbert Tonstall*, wherein the Bishop gaue him very great thanks, because he had beene both faithfull and diligent in the edition of that worke. At *Paris* Mr. *Gilpin* resided in the house of *Vascofannus*, and conversed with learned men. And whiles he asked the opinions of learned men concerning these things which had troubled his minde, for the most part they answered him in that manner, not as if they regarded the pacification of conscience, which he aimed at onely, but the establishment of the traditions of the Church. At that time was *Neale*

at *Paris* also, with whom Mr. *Gilpin* dealt somewhat freely, that both of them together might ioyne in pursuit of the truth. They had by chance some discourse touching the adoration of Images; Mr. *Gilpin* was much troubled hearing the Papists condemne Idolatry in their discourses and yet permitting to the people every where the adoration of Images. He demanded with what comfort of conscience any man could bow himselfe before an Image: and is not this (saith he) the idolatry forbidden in the second commandment? This did Mr. *Gilpin* demand of him the rather, because he observed the man a little too much addicted to the Popish opinions. *Neale* answered with that vtuall distinction of an Idol and an Image. That the Images of the Saints were not Idols, and so consequently that the worshipping of their Images was no idolatry. Mr. *Gilpin* replied, there is no mention of an Idol in the second commandment, but there is a prohibition of bowing before a graven Image, or the likenesse of any thing that is in heaven aboue, or in the earth beneath, or in the waters vnder the earth: wherefoever they are, we are forbidden to fall downe before the likenesse of them. And what (saith he) maketh an Idol. The workeman frameth the similitude of some man, the graven Image is not an Idol, but adoration maketh it an Idol. Therefore the Apostle saith, that an Idol is nothing, because there is but one God. In the opinion of the person adoring it seemeth to be something, but that which the fancy of the party adoring apprehendeth is indeed nothing in the world: therefore Idolatry is when the worship due to God onely is bestowed vpon the creature. But whosoever in prayer boweth downe himselfe before any creature whatsoever giveth vnto the creature the worship due to God alone. The commandment of God forbiddeth vs to make vnto our selues any graven Image, or the likenesse of any creature. But they make it vnto themselues who make it for a religious vie. We are also forbidden to bow downe our selues before

before any such creature; for those who doe so, doe serue and worship the same creature. And in this place that distinction of *Latria* and *Doula* is frivolous, which are words of the same signification, forasmuch as that distinction is taken away by the expresse words of the commandement; *Thou shalt not bow down vnto them*. So that bowing downe vnto them is forbidden, notwithstanding we see it practised every where. To this *Neale* answereth, that the ordinances of the Church are not to be altered without mature deliberation, *Gilpin* replyeth that it is not in our power to alter the ordinances of the Church. But seeing I cannot alter things already determined in the Church, it remaineth that I especially indeavour to charge my selfe, and to draw neere to the sincere worship of God, as his grace shall inable me.

Mr. *Gilpin* did often professe that when he lived amongst the Papists, he had observed many things which had estranged his heart from that religion. He vnderstood that a mans chiefest comfort consisted in the Article of iustification, which Article he saw so obscured in Popery that true consolation was vtterly excluded. Therefore he did with all diligence enquire into the Scriptures and writings of the Fathers. Returning into *England* in the dayes of *Queene Mary* he beheld to his great grieve the Church oppressed with blood and fire: and being placed by Bishop *Tunstall* in the Rectory of *Essington*, he began to preach the word of God, and sharply to taxe some vices which then raigned in the Church. He propounded the doctrine of salvation plainly and soundly, which thing procured him many back friends, especially among the Clergy whose faults he had touched to the quick. There was at that time among the Clergy of the Bishoprick of *Durham* one *Tunstall* Parson of a Church in that Diocese. This man was very hot against *Gilpin*, & accused him often to the Bishop as an heretick, and one that deserved to be burnt as other hereticks were. But the Bishop could not indure to shed blood, and therefore dealt mildly with him,

him, and preserved him from the proiects of his enemies. I haue heard *Anthony Carleton* relate, (and he at that time lived in the Bishops house) that the Bishops Chaplains at a certaine time had some discourse with *Gilpin* about *Luther*: and that one of them had asked him what hee thought of *Luther* and his writings. *Gilpin* confessed that had not read the writings of *Luther*, I propounded vnto my selfe, (saide he) this course; first of all to search the Scriptures diligently, and to be acquainted with the expositions of the Fathers vpon them. As for the writings of the *Neoteriques*, I haue onely looked vpon them: howbeit I refuse them not when and where they agree with the Auncients. One of them commended Mr. *Gilpins* resolution, and said, it would be well with the Church, if all men would duely respect the writings of the Fathers: for then the vpstart opinions of late writers would not so much disturbe the Church, such as are of these of *Luther*. But *Gilpin* answered, if *Neoteriques* and late writers produce the opinions of the auncient Fathers, the novelty of the men is not to be disdained, but the antiquity of the doctrine is to be revered.

They hereupon subtilly draw on *Gilpin* into a disputation concerning the Sacrament of the Altar; propounding therein two questions, the one concerning the Reall presence, the other concerning Transubstantiation. Touching the Reall presence *Gilpin* confessed that he had no very strong Argument wherewith in his iudgement he might oppose the Reall presence: For I suppose, (saith he) that therein lieth hid a great mystery, such a one as is about my capacity, rather to be adored then disputed vpon. They asked then what he thought of Transubstantiation? He answered that there was no necessity why we should belecue those things which haue no solid foundation in the word of God. Doe you not then belecue, (saide they) as the Church beleuenes? *Gilpin* replyeth that the Church had not alwayes held that as an Article of faith: I am (saith he) of the Catholick faith, and the Catholick faith changeth

changeth not. But in this point I see alterations, such as the Catholicke faith is not capable of. They demanded what alterations in faith he had observed touching the Sacrament of the Altar. He replyeth: I doe not finde that in the Church in former ages, there was any thing spoken, or written about Transubstantiation. *Peter Lumbard* was either the first, or at least one of the first that brought in the alteration of the auacient faith. And what doe you your selues thinke? Is the bread in Transubstantiation converted into the flesh and blood of Christ? They answer, that they belecue so absolutely. But, saith *Gilpin*, *Peter Lumbard* who was the first man that made an alteration of the faith of our forefathers in this point, himselfe did not belecue as you doe. For in his fourth booke the eleuenth distinction, F. thus he hath it: there is no Transubstantiation but of bread into flesh, and wine into blood. And if that be true, then doubtlesse it followes consequently, that in the Transubstantiation of the bread there is no blood. And now (saith he) how will you reconcile these things? They stood at a stand, as hauing nothing to answer, because the words of *Lumbard* plainly deny that in the Transubstantiated bread can be any blood, or in the wine his flesh. Whom when *Gilpin* had obserued to stagger in this point, take notice now (saith he) of the immutability of the Catholicke faith: we see the alteration of Transubstantiation. For when *Lumbard* had broached this doctrine, that there was a kinde of change, he would haue it non otherwise vnderstood then thus: that the bread onely should be changed into flesh, and the wine onely into blood.

Nor did men at that time dreame of any other conversion in the Sacrament of the Altar, vntill the fiction of concomitancy was broached by *Thomas Aquinas*. He was a man that vnderstood well the difficulty of this point, and therefore he vnderpropped it with *Concomitancy*, that forsooth by reason of *Concomitancy* there is

both flesh and blood in the Transubstantiated bread. But these are the inventions of later men, whereas the Catholicke religion abhorreth invented alterations in matters of faith. While they were houlding this disputation without speakeing aloud, because they were close at the Bishops backe, who at that time sate before the fire, for it was in the winter season: the Bishop leaned his chaire somewhat backwards, and harkened what they said. And when they had done speaking, the Bishop turning to his Chaplaines, vseth these words. *Fathers soale, let him alone, for he hath more learning then you all.*

Whilest he liued at *Essington*, he preached the word of God constantly to the people. Now so it was that the *Archdeaconry of Durham* was annexed to the rectory of *Essington*. Therevpon Mr. *Gilpin* for a time supplied both places. And when by chance he had notice that the Bishop was so carefull of him, that he had a purpose to encrease his maintenance, he made answer that he was provided for sufficiently and even somewhat more then sufficient already; and desired the Bishop that he might haue his good leaue to resigne either the Rectory or the Archdeacons place: for (saith he) the one of them will be sufficient, me thinkes both together are to heauie a burthen for me. Hereat the Bishop seemed to be mooued with him, and said: haue not I told thee before hand, that thou wilt die a begger? I found them both combined; and combined I will leaue them.

Not long after he bestowed vpon Mr. *Gilpin* the Rectory of *Houghton* being a very large Parish containning 14. Villages with very large possessions, Mr. *Gilpin* being settled at *Houghton* persevered most constantly in the duties of the Ministry, and repaired the decayed houses. His Parsonage house seemed like a Bishops Pallace; nor shall a man lightly finde one Bishops house amongst many worthy to be compared to this house of his, if he consider the variety of buildings, and neatnesse of the situation.

Whiles

Whiles Mr. *Gilpin* lived at *Houghton* he was touched with a care not of that parish onely but of many more: for he sawe and was much greiued to see many congregations through the distast of impropriation, as they call it, to be even disperfed and destitute of Pastors. For the parsonages being in the possession of Laymen, there remained not maintehance for a Minister, for the Laymen sought out for poore base preistes, who were onely able to read prayers to the people morning and evening: nor did the one vse to require, or they take care to performe any more. This desolation of the Church, and ignorance of the common sort much troubled the holy heart of Mr. *Gilpin*. He therefore purposed with himselfe, with asmuch care and vigilaney as he could, not to make vp the breach wholly (for that was a thing impossible for him to dooe) but to doe this owne duty to the best of his indeauours, that the truth may be propagated, and God glorified. This desolation of the congregations appeared most of all in *Northumberland* and the ports adioyning which are called *Riddesdale*, and *Tindale*. For in these quarters, especially, in that time, the word of God was neuer heard of to be preached amongst them but by Mr. *Gilpins* Ministry. So that once a yeare it was his custome to make a iourney amongst them. For which purpose he would vsually take the opportunity of Christmas Holidayes, when in respect of frost and snowe other men wereloth to travell. That time he liked best, because then there came many Holydayes together, & the people would more vsually assemble vpon the Holy-dayes, whereas at other times they neither would come together so easily, nor so often.

He got himselfe a great deale of estimation and respect amongst this people both by preaching and by distribution of monies to the poore in his Iourney, being sometimes benighted before he was well aware, and forced to lodge in the snowe all night. In which extremity, he commanded *William Airy*, who for the most part attended

tended vpon him to trot the horses vp and downe and neither to permit them nor himselfe to stand still, whiles he himselfe in the meane while did bestirre himselfe sometimes running, sometimes walking, as not able to stand still for could. At home his daily care was for the discharge of his Ministry and provision for the poore. Now there was in this towne of *Houghton* a streete of poore people: for their releife he tooke order that every Thursday through the yeare a very great pot should be provided full of boyled meat purposely for the poore. And not at *Houghton* alone, but even wheresoever opportunity presented it selfe, he was careful for the poore, inso much that by the common consent of the Country people he was stiled a father of the poore.

Vpon a time as he was returning home vpon a iourney there was a certaine husbandman at plow, in whose teame of horse one vpon a sodaine fell downe, whether with being overwrought or vpon some disease it is vncertaine. The husbandman and those who were with him did their best to raise the horse againe with all the strength they had: but it was in vaine, for the horse was dead. Mr. *Gilpin* passing by accidentally stayed to obserue the issue of the matter: And perceiuing that the horse could not be raised againe, and that the husbandman was exceedingly grieved for the death of his beast, and that he cryed out he was even vndone by that miserable accident, he commanded his man to alight from the horse he had vnder him, and patiently to carry the saddle and bridle to the next towne, and to giue to the poore man the horse whereon he rode. The husbandman thereupon cryed out, Alas Sir, I am not able to pay you the price of so good an horse. Be of good cheare (saith Mr. *Gilpin*) thou shalt never pay me for him till I demand it, in the meane while goe on with thy worke. Yea, and many a time as he travailed was he accustomed thus to help poore men. When at any time he chanced to meete any naked poore, he would put off part of his apparrell

apparell to cover their nakednesse: and at his table he vinally fed many poore persons. When that blessed *Queene Elizabeth* of never dying memory after the direfull times of her sisters Raigne came to the Crowne, the scarcitie of learned men who were able to preach the word of God, mooved not onely many religious persons, but even the very Counsell of the *Queene* to seeke a salue for this sore by all the meanes they could. Mr. *Gilpin* observing the laudable endeavours of many in relieving the Churches want in this kinde, himselfe also was exceeding studious to doe what good he could possibly in his owne charge. Whereupon he began to conceiue thoughts of a seminary of good literature, or a Grammer-school; and builded a schoole allowing maintenance for a Master and Vther. Himselfe also made choice out of the same schoole of such as he liked best to be privately instructed by himselfe. Which resolution of his much benefited Mr. *Gilpin* himselfe, and the whole Church of God all *England* over. For in that schoole of his were bred very many learned men, who very much graced the Church by their indeavours and vprightnesse of life. There was great resort of schollers to that schoole of his, many of whom were boorded in the towne, and many at Mr. *Gilpins* house. He boorded the sonnes of Knights and Esquires at a small rate; those who were of his kindred were free: yea and he had many poore mens sonnes vpon whom he bestowed both meate, and drinke, and cloth, and education. Whereby Mr. *Gilpins* schoole was every where spoken of to his credit, but himselfe much more. Out of this schoole of his he sent daily very many to both Vniuersities, vnto diuers whereof he also allowed maintenance in the Vniuersity at his owne cost and charges. And now while he was wholly taken vp with these employments, glory and reputation which followeth him that flyeth from it, and flyeth from him that had pursued it, had made the name of Mr. *Gilpin* most renowned, insomuch that he

vvas not onely honoured among the Fathers of the Clergy, but amongst all the Nobility of the Kingdome. Amongst the Nobles at Court the Earle of *Bedford* vvas one that marvelously respected Mr. *Gilpin*. This Earle earnestly desired of the Queene that the Bishoprick of *Carlisle*, at that time vacant vpon the death of *Owen Oglethorpe*, should be bestowved vpon Mr. *Gilpin*, and obtained it. And thereupon the Earle dispatcheth his letters to Mr. *Gilpin* to gather that powver of election vvhich is termed *Congedestier*. Mr. *Gilpin* receiving the letters together vvith the *Congedestier*, sent back a messenger out of hand vvith letters to the Earle, vvherein having returned all hearty thaukes to the Queene, and to the Earle, he humbly beseecheth the Earle to be mediatur to the Queene for him, and to get him excused as concerning the Bishoprick, alledging that he was best acquainted with his owne strength, and conscious to himselfe of his owne insufficiency for the discharge of so great a place: if in the meane while he could be any other way serviceable to the Church, he would be diligent and careful in some meaner imployment. At that time was *Edwin Sandes* Bishop of *Worcester*, a man venerable for his approved wiskdome, learning, and holinesse of life, who vvas afterwards translated to *London*, and thence to *Yorke*. This Bishop hapned to be in *London* at the same time when the Earle of *Bedford* was busy about the preferring of Mr. *Gilpin* to a Bishoprick: and he, either by the persuation of the Earle, or out of the intire loue which he bore to Mr. *Gilpin*, (for he was neere a kin vnto him) dispatched letters to Mr. *Gilpin*, whereby he perswadeth him to accept of, and to keep the Bishoprick thus offered. The Letter was found amongst Mr. *Gilpins* papers in these words.

MY much and worthily respected Coozen, having regard vnto the good of the Church of Christ, rather then to your ease, I haue by all the good meanes I could

could beene carefull to haue this charge imposed vpon you, which may be both an honour to your selfe, and a benefit to the Church of Christ. My true report concerning you hath so prevailed with the *Queenes Maiesty*, that she hath nominated you Bishop of *Carlisle*. I am not ignorant that your inclination rather delighteth in the peaceable tranquility of a private life. But if you looke vpon the estate of the Church of *England* with a respectiue eye, you cannot with a good conscience refuse this charge imposed vpon you: so much the lesse, because it is in such a place, as wherein no man is found fitter then your selfe to deserue well of the Church. In which respect I charge you before God, and as you shall answer to God herein, that setting all excuses aside, you refuse not to assist your Countrey, and to doe service to the Church of God to the vttermost of your power. In the meane while I giue you to vnderstand that the said Bishopricke is to be left vnto you vntouched, neither shall any thing of it be diminished (as in some others it is a custome) but you shall receiue the Bishopricke entire as *Doctor Oglethorp* hath left it. Wherefore exhorting and charging you to be obedient to Gods call herein, and not to neglect the duty of your owne calling, I commend both yourselfe and the whole businesse of the diuine providence. In hast. At *London*, the fourth day of *Aprill*, 1560.

Your kinsman and Brother,
EDVVIN WORCESTER.

Mr. *Gilpin* returneth thanks to the reverend Bishop this kinsman. But as touching the Bishopricke, he desireth to be excused, and in that resolution he became vnmoueable. And many there were who thought him blameworthy because he had so stiffely reiected a Bishopricke. But amongst some Mr. *Gilpins* reputation seemed to grow greater by this refusall, then if he had accepted the offer. I remember that I my selfe haue heard him discoursing

discourſing amongſt his freinds touching this occaſion, when one of them asked him vpon what grounds he had ſo ſtiffely reſuſed a Biſhoprick: to whom he made anſwer, that he reſuſed not ſo much the Biſhopricke, as the inconuenience of the place. For (ſaith he) if I had beene choſen in this kinde to any Biſhopricke elſewhere I would not haue reſuſed it, but in that place I haue beene willing to auido the trouble of it, ſeeing I had there many of my freinds and kindred, at whom I muſt conuiue in many thinges, not without hurt to my ſelfe, or elſe deny them many thinges not without offence to them: which difficulties I haue eaſily auidoed by reſuſall of that Biſhopricke.

Vpon this reſuſall of Mr. *Gilpin*, Doctor *Iohn Beſſ* a learned and relligious man was made choiſe of for the place: but whether he had it conferred vpon him vpon the ſame termes as it was proffered to Mr. *Gilpin*, that no diminution ſhould be made of any part thereof that I know not. Not long after this his reſuſall of that Biſhoprick, he was ſet vpon by another request, to wit, that he would take vpon him to be Provoſt of *Queens Colledge*, in *Oxford*, wherevnto he was choſen, or at leaſt he would be pleaſed to nominate ſom other for that place who might be a good and fitting man for the ſame. There was a letter written vnto him by *Thomas Fraunce* to this purpoſe.

Commendations premised &c. Seeing I haue a reſolution to relinquish this place which I now hould in *Queens Colledge* in *Oxford*, being heartily deſirous that ſome vertuous, godly, and learned man, and ſuch a one as by the ſtatutes of the Colledge ſhall be fit, may bee choſen to the place, I haue thought good once more to make a tender of the ſame vnto you: which if it ſhall pleaſe you to accept I ſhall be ready vpon the receit of your letters to that purpoſe to aduerſiſe the Fellowes thereof, whom I know to be marvailouſly well inclined

ned towards you. But if so great a trouble with so small a maintenance (for so I may truly terme this burden) doe not giue you content, I intreat your aduice and direction as a friend to nominate me a man vnto whom I may resigne the place, such an one as your selfe shall know to be a man fitting; and one who may and ought to be chosen. I shall gladly be directed by you so sone as I shall vnderstand your mind by your letters, which I pray you be carefull to send me with all convenient speed. In hast from *Oxford* the 17 of *December*. 1561.

What answer Mr. *Gilpin* returned to this message, I doe not finde, but it is manifest that he refused the offer of that preferment. For against all the intreaties of friends in these kindes, he remained constant and vnmouable, as the Poet spoke of King *Laesus*.

Ille velut pelagi rupes immota resistit.

Mooued no more
Then Rocke on shore.

AND all this while Mr. *Gilpin* seemed even to supply the place of a Bishop by preaching, by taking care of the poore, and by making provision for the necessity of other Churches, by erecting of schooles, and by accommodating men learned and fitting for the holy function of the Ministry. As for Mr. *Gilpin*s house it was like vnto a very Monastery, if a man consider a Monastery such as were those in the times of Saint *Augustine*, but not such as these latter ages haue brought forth.

William Lord *Cecil* Baron of *Burghley* principall Secretary to the Queene being sent into *Scotland* about affaires of State, in his returne homewards being drawne with the fame of Mr. *Gilpin*, came to *Houghson*, and visited him. Mr. *Gilpin* entertayneth him with all respects and due rites of hospitallity. When the Lord *Cecil* had well observed Mr. *Gilpin*, and had approoved the extraordinary curtesie of the man, and had tooke en-

rice of such diligence, and abundance of all things with-
fo compleat service in the entertainment of so great a
stranger, and so vnlooked for a guest, being now ready
to depart thence, he spoke on this wise: that he had
heard much be the report of others touching Mr. *Gilpin*,
but what he now had seene and tried was much more
then that which he had formerly heard. Therefore
speaking in very friendly manner to Mr. *Gilpin*, he said:
Sir, if you haue any occasion or suite at Court or before
the Counsell, I pray you to make vse of me as a mediator
for you.

The honourable Baron being returned towards *Dur-*
ham, when he came to the hill called *Rainton* hill, re-
flecting his eye vpon the whole champion Country
which he had now passed, he looked backe very ear-
nestly both vpon Mr. *Gilpins* house and the situation
thereof; and vseth these words, I doe not blame this
man (saith he) for refusing a Bishopricke: for what
doth he want that a Bishopricke could more enrich him
withall? Besides that he is free from the greater waight
of cares. Mr. *Gilpin* did not omit to visite the people
of *Ridsdale* and *Tindale* once every yeare. Amongst
whom he was esteemed a very Prophet, and little lesse
then adored by that halfe barbarous & rustie people. It
happened by chance that whiles Mr. *Gilpin* preacht a-
mongst them, a certaine good-fellow had stolne away
Mr. *Gilpins* horses: vpon the missing whereof, there
is Hue and Cry raised through the Country, that Mr.
Gilpins horses were stolne, and must be searched for with
all possible diligence. The fellow who had stolne them
so soone as he heare that they were Mr. *Gilpins* horses
(for he knew not whose they were when he took them
away) was in great feare and trembling. The theft did
not much trouble his conscience, but when he heard
the name of Mr. *Gilpin*, it cast him into trouble and
distractiō of heart. Therefore in much trembling, and
withall the speede he could he brought backe Mr. *Gil-*
pins

his horses, and humbly craved the pardon and benediction of Father *Gilpin*: and protested that after it came to his knowledge that they were Mr. *Gilpin*'s horses he was afraid to be thrust downe quicke into Hell, if hee should doe him any wrong.

Vppon a time when Mr. *Gilpin* was in these parts at a towne called *Rothbury*, there was a pestilent faction amongst some of them who were wont to resort to that Church. The men being bloodily minded practised a bloody manner of revenge, termed by them Deadly-feed. If the faction on the one side did perhaps come to the Church, the other side kept away because they were not accustomed to meet together without bloodshed. Now so it was that when Mr. *Gilpin* was in the pulpit in that Church, both parties came to Church in the presence of Mr. *Gilpin*; and both of them stood, the one of them in the vpper part of the Church, or Chancel, the other in the body thereof armed with swords and iavelins in their hands. Mr. *Gilpin* somewhat moved with this vnaccustomed spectacle goeth on nevertheless in his Sermon: and now a second time their weapons make a clashing sound, and the one side drew neerer to the other, so that they were in danger to fall to blowes in the middest of the Church. Herevpon Mr. *Gilpin* cometh downe from the pulpit, and stepping to the ring-leaders of either faction, first of all he appeased the tumult. Next, he labowreth to establishe peace betwixt them, but he could not prevaile in that: onely they promised to keepe the peace vnbroken so long as Mr. *Gilpin* should remaine in the Church. Mr. *Gilpin* seeing he could not vtterly extinguish the hatred which was now inveterate betwixt them, desired them that yet they would forbear hostility so long as he should remaine in those quarters: and this they consented vnto. Mr. *Gilpin* therevpon goeth vp into the pulpit againe (for he had not made an end of his Sermon) and spent the rest of the allotted time which remained in in disgracing that bar-

barous and bloody custome of theirs, and (if it were possible) in the vtter banishing of it for ever. So often as Mr. *Gilpin* came into those parts after wardes, if any man amongst them stood in feare of a deadly foe, he resorted vsually where Mr. *Gilpin* was, supposing himselfe more safe in his company, then if he went with a guard.

Vpon a certaine Lords-day Mr. *Gilpin* comming to a Church in those parts before the people were assembled, and walking vp and down therein espied a gloue hanged on high in the Church. Wherevpon he demanded of the Sexton, what should be the meaning thereof, and wherefore it hanged in that place? The Sexton maketh answer that it was a gloue of one of the Parish who had hanged it vp there as a challenge to his enemy, signifying thereby that he was ready to enter combate with his enemy hand to hand, or with any one else who should dare to take downe that challenge. Mr. *Gilpin* requested the Sexton by some meanes or other to take it downe. Not I Sir, (replied the Sexton) I dare doe no such thing. But (said Mr. *Gilpin*) if thou wilt but bring me hither a long staffe, I will take it downe my selfe: and so when a long staffe was brought, Mr. *Gilpin* tooke downe the gloue and put it vp in his bosom. By and by came the people to Church in abundance, and Mr. *Gilpin* when he saw his time went vp into the pulpit: In his Sermon he took occasion to reprocue these inhumane challenges, and rebuked them sharply for that custome which they had of making challenges by the hanging vp of a gloue, I heare saith he, that there is one amongst you, who even in this sacred place hath hanged vp a gloue to this purpose, & threatneth to enter into combate with whosoever shall take it downe. Behold, I haue taken it downe my selfe, and at that word plucking out the gloue shewed it openly, and then instructed them how vnbecoming those barbarous conditions were for any man that professed himselfe a Christian, and so laboured to perswade them to a reconciliation, and to the practise of mutuall loue.

loue and charity amongst themselves. After his Sermon it was his custome to distribute money amongst the poorer sorte, and many times to visit them who were imprisoned, and after he had preached vnto them in prison to bestow money largely amongst the prisoners: many of whom hee brought home to repentance for their former passed life, and to honest conversation: and for many who were condemned to die he procured pardon, and saued their liues.

When we were children a rebellion was raised in the North by the Earles of *Northumberland* and *Cumberland*. Which Mr. *Gilpin* perceiued before hand by certaine evident signes. And because he vnderstood that in so trouble-some a time he should want power to defend himselfe and his owne, he conceived thoughts of going aside for a while. Therefore after a speech made to the Maisters and Schollers that they should demeane themselves carefully and peaceably vntill his returne, himselfe went to *Oxford*: residing there vntill the Queens Army vnder the command of the Earle of *Sussex* should make speed to *Durham* for discomfiture of the rebels. The rebels were now within *Durham*, but at the report of the Queens Army they disperfed themselves and fled. After they were put to flight, there was sharpe and cruell proceedings against the simpler sort, whom the rebels had drawne to their faction vnder pretence of seru- ing the Queene: for the silly people were sollicitated as for the Queenes service, the rebels in all places giuing it out that they stood for the Queene. During the time that the rebels had possession of *Durham* with their Army, Masse was sung in the Cathedrall Church day by day; some of them flew out as farre as *Houghion*. There they found Mr. *Gilpins* barnes full of corne, young cattell ready fatted, and many things provided for hospita- litie: but they make wast of all, selling the corne, consuming the fatted ware, and basely making havocke of all those things which Mr. *Gilpin* had provided for pi- ous

ous and honest vses. There was among them one fellow whom Mr. *Gilpin* had sometimes saued from the gallowes, and this knaue was the wickedest of all the rest in rioting away Mr. *Gilpins* goods. Now after the rebels were dispersed, & proceeding made against the simple people somewhat more sharply then was fitting, Sir *George Bomes*, who was constituted marshall for that purpose, Mr. *Gilpin* who was now come home againe begged the liues of many by his intercession: for hee knew well enough that many men were drawne as it were into the snare, not wilfully, but through ignorance, and through the fraudulent practises of others. And now the whole trouble being over, Mr. *Gilpin* returneth to his accustomed indeavours of studies and charity. There was betwixt the most learned and reverend *James Pilkington* then Bishop of *Durham*, and Mr. *Gilpin* more then ordinary friendship through their long acquaintance and paritie of dispositions. The Bishop was wont oftentimes to visit Mr. *Gilpin* at his house, and the Bishop also incited the rather by Mr. *Gilpin* example builded a schoole at *Launceston*, and brought the statutes of the schoole to be over looked and examined by Mr. *Gilpin*. He was also familiarly acquainted with, and marvaylously respected *Thomas Levery* a godly and learned man master of *Sherborn*-hospital. There was at that time, published a booke of *Thomas Cartwrights* touching Ecclesiasticall discipline which booke was exceedingly liked by many in those dayes. *William Birch* a Canon of *Durham*, a man learned, but too hastily inclining to that forme of discipline which *Cartwright* had proposed sent one of these bookes to Mr. *Gilpin* to read over; requesting him to looke over the booke, and that he would be pleased to vvitte backe his opinion concerning the same. *Birch* seemed to be somewhat in hast vpon the matter: for very shortly after he vvrote againe to Mr. *Gilpin*, requesting him to send over his book with his censure of it, before M. *Gilpin* had read it all over.

Mr.

Mr. *Gilpin* did accordingly send backe the booke, and a letter to Mr. *Birch*, and as he had an excellent veine in versifying, in the end of his letter he wrote certaine verses, which are these that follow,

Multa quidem legi, sed plura legenda reliqui,

Posthac quum dabitur copia, cuncta legam:

Optant ut careat maculis Ecclesia cunctis,

Præsentis vitæ negat: vitæ futura dabit.

Which verses of his I haue thus Englished,

Much haue I read, but more remaines behind,

I'll read the rest when I can leisure finde:

Men with our Church no blemish had at all,

It cannot be so heere, in heauen it shall.

T Here came vnto Mr. *Gilpin* a certaine Cambridge man, who seemed a very great Scholler, and hee dealt earnestly with Mr. *Gilpin* touching the discipline and reformation of the Church. Mr. *Gilpin* told him that he could not allowe that an human invention should take place in the Church in stead of a diuine institution. And how? Doe you thinke, saith the man that this forme of discipline is an human invention? I am, saith Mr. *Gilpin*, altogether of that mind. And as many as dilligently turned over the writings of the auncient fathers will be of mine opinion. I suspect that forme of discipline which appeareth not to haue beene received in any auncient Church. But yet, saith the man, latter men doe see many things which those auncient fathers sawe not: and the present Church seemeth better provided of many ingenious and industrious men. Mr. *Gilpin* seemed somewhat moved at that word, and replied: I for my part do not hould the vertues of the latter men worthy to be compared to the infirmities of the fathers. The other man made answer that hee supposed Mr. *Gilpin* to be in an error in that point. But Mr. *Gilpin* vsed these words purposely because he perceived that this fellow had a strong conceit of I know not what rare

vertues.

vertues in himselfe, which opinion Mr. *Gilpin* was desirous to roote out of him. *George Gilpin* who had most elegantly translated out of low Dutch into English the booke of *Philipp Marixius* Earle of *Aldegana* called the Beehive of the Romane Church came out of the low Countries vnto *Bernard*. This man was brother to *Bernard* and Agent for the Queene with the States of *Holland*, amongst whom he left behind him a famous memory of himselfe for his singular wisdom. And hauing liued for some space most louingly with his brother *Bernard* being about to returne from *Holland*, he had advised with the Queene and Councell of the Kingdome touching the affaires which he had to treat vpon with the States in the Queenes name. The Earles of *Leicester* and *Bedford* exceedingly favored the two brothers, *George* for his wisdom in affaires of state, and *Bernard* for his holinesse of life. These requested *George* to perswade his brother *Bernard* to declare in wrighting the motives and meanes of his conversion from the Romane superstition to the light of the Gospell. To which request Mr. *Gilpin* answered that he would do it plainly and sincerely without any dissimulation. The copy of his letter to that purpose I found among his papers to be thus.

*The letter of Bernard Gilpin to his
brother George in the yeare of our
Lord 1575.*

Y Ou doe request (brother) that I should relate vnto you somewhat at large the manner and meanes of my conversion from superstition to the light of the Gospell: a thing, which I suppose, is not vnkowne vnto you to haue beene a worke of many yeares: nevertheless as time and health shall giue leaue I will conceale nothing

nothing from you herein. I will confesse mine owne shame to the confusion of the Divell; I will say with the Apostle, *1 Tim. 1. 13. I was received to mercy, for I did it ignorantly.* In the dayes of King Edward I was drawne to dispute against certaine positions of *Peter Martyr*; howbeit out of a naturall inclination I have alwayes so farre as I could avoided controversies and disputations. And when I was but a young Divine, and had found out by holding that disputation that the foundation whereto I trusted was not so solid as I formerly supposed it, I thereupon began somewhat seriously to read over the Scriptures and writings of the Fathers, that I might confirme my selfe in my received opinions. But God freed my minde from that preiudicate conceit by little and little, and the zeale which I had for the Popish religion began to coole in me every day more and more. But on the other side I felt certaine sparkling desires which urged me to search out the truth. In the meane while I repaired to the Bishop of *Durham*, that I might be further instructed; who tolde me, that in the matter of Transubstantiation, *Innocentius* the Pope the third of that name had done vnadvisedly, seeing he had made it an Article of faith. And he did further confesse that the Pope had committed a great fault in that touching Indulgences and other things he had taken no better order for the quiet of the Church. Afterwards I conferred with Doctor *Redman*, in whom I reposed much hope in regard of his eminent vertues, and great schollership. He affirmed vnto me that the booke of Common Prayer, was an holy booke, and agreeable to the Gospell. These things cast me into many distractiue thoughts. After this one of the fellowes of *Queenes Colledge in Oxford* told me that he heard Doctour *Chadsley* laying among his friends, that it must come to this point, that the Protestants must grant vs a reall presence of Christ in the Sacrament, and we likewise give way vnto them in the opinion of Transubstantiation, and so we shall accord.

Doctor *Weston* made a long Oration touching the Supper of the Lord to bee administred vnder both kindes. Mr. *Morgan* tolde me that Doctor *Wara* a man most famous for life and learning had ascribed vnto him that the principall sacrifice of the Church of God was the sacrifice of thanksgiving. This was his answer when I had demanded of him what could be said for the sacrifice of the Masse. The most learned Bishops in this Kingdome at that time confuted the primacy of the Pope both in words and writing.

Mr. *Harding* being newly returned home out of *Italy*, in a long and famous oration so plainly set out and painted to the life the Friers and vlearned Bishops, who had met at the Councell of *Trent* in their greene gownes, that it abated in me and in very many others a great deale of that opinion and confidence which we had reposed in *Generall Councils*.

These things and many others gaue me occasion diligently to search the Scriptures and the writings of the Fathers: whence I had began to obserue very many and very great abuses, and some enormities oftentimes vsed, and as oft defended in Popery, and to indge reformation necessary on the other part. Whiles I went on in this manner, I was overruled by the persuations of some friends to accept of a Parsonage; whereunto I was drawne against my will. If I offended God in vndertaking the charge before I was a more sufficient scholler, and better grounded in Religion, I aske God forgiuenesse. Nor doe I doubt but I haue obtained mercy in his sight. Before I was entred vpon that Parsonage I preacht before King *Edward* at *Greenwich* a Sermon which had approbation of many good men.

The Lord Treasurer being at that time Secrétary obtained for me from the King licence as a generall Preacher throughout the Kingdome so long as the King lived which time fell out to be not much aboue the space of halfe a yeare after. In my Sermons I handled those points wherein

wherein I was best grounded, and wherein I was undoubtedly resolved ont of the Scriptures. I examined the Masse; and the abuse so farre as I was able to obserue at that time consisted in the too much reuerence, and grosser worship of the people; because I beleevd not Transubstantiation. Neverthelesse at some times I read Masse, but seldome and privately. Then was I forthwith sent beyond the Seas that I might oversee the printing of my Lord Bishop *Tonstall* his booke touching the Eucharist, with two or three books more as you know, at *Antwerp*: where I beheld for the space of three yeares at *Paris*, *Antwerp*, and *Leuain*, and in some other places very grosse Idolatry. This thing did more and more estrange me from the Popish religion: most of all because the learned Papists did in their disputations in schooles deny the adoration of images, yet allowed the intolerable abuse thereof in their Churches. And now whiles with all earnestnesse I advised with the holy Scriptures, and writings of the Fathers, I observed many things alienated mine heart from the Popish Church. I observed in that Church notable corruptions of the doctrine of the Bible, many things in the Sacraments instituted against Scripture, some Sacraments lately added: In the Sacrament of the Supper the one halfe taken away: the fiction of Transubstantiation brought in: traditions of the Church made equall to the word of God, and to the holy Scriptures, and to be imbraced with the same pious affection: the worship of Images brought into the Church: all things performed in the Church before the people in an vnknowne language: but aboue all the rest the question concerning Antichrist troubled me most, because it seemed not to me a safe thing to make a separation from the Popish Church, except I were first fully resolved that the Pope is Antichrist: and in this point I cannot easily expresse with how many difficulties and distractions I was daily opposed. Afterwards I was sent for home againe by the Bishop, who conferred vpon me

the Rectory of *Essington*: where when I had endeavoured to be constant in preaching, I observed that I had vpon a sodaine procured to my selfe many and heavy enemies thereby: for I had preached against plurality of Benefices, and Non-residency. Mine adversaries cryed out that all such as broached that doctrine would prooue hereticks quickly. Others were much displeased with me for that I had preached repentance & salvation by Christ. They laid to my charge that I did not make whole Sermons about Transubstantiation, Purgatory, Holy water, the worshipping of Images, the invocation of Saints, and the like; which they could never heare come from me. And by how much the people were more earnest to resort to my Sermons, so much the more eagerly they tooke offence at mee and hated mee. A very small matter brought me into danger. An honest Matron, because in her pangs of childbirth she had often called vpon God, was grievously checked by the other good women, because she had not called vpon the blessed Virgin. To whom she made answer: I haue heard (saith she) a certaine famous Preacher, one *Gilpin*, a man that came lately out of *France*, if he will advise me to call vpon the Saints, I will take his counsell in that point. I tolde them that I durst not perswade any one to invoke the Saints, but that those who call onely vpon God for help in all their dangers, haue a commandement from God so to doe, and a firme promise for the infallible comforting of their conscience. This occasion stirred me vpon many foes. In the meane while I often conversed with learned men, my very loving friends and kindred: I demanded how it came to passe that there was no reformation of so many abuses touching Images, Reliques, Pilgrimages, buying and selling of Masses and Trentalls, with many other errors which in the time of King *Edward* the Papists had not onely confessed to be superstitious, but had promised reformation of them; and professed that it was meete the Church should be purged of them.

them: which thing they said they would gladly doe, if ever the power came into their hands againe. When I asked of them in which of these points reformation should begin, in expectation of which thing I returned from *Paris* the more willingly, answer was made vnto me, that no way must be given to the ignorant multitude. If (say they) we once confesse any errorrs at all, they will straightway cry out that many other things also are worthy to be reformed, besides those which we shall yeeld vnto them, and so they will be still growing vpon vs, that we shall never haue done reforming. These things wounded me grievously, and draue me to seeke out for peace of conscience. After these things, having preached two or three Sermons at *Newcastle*, I began to explaine my conscience more at large, where there were gathered twelue or thirteene Articles against me, and sent to the Bishop. And now had mine aduersaries of the Clergy whom I had grievously provoked, obtained what they had long looked for. Nor would they giue over vntill the Bishop had called me before their faces, to examine me in the point of the Sacrament. The Bishop shewed me as much fauour, I suppose, as he durst. In Transubstantiation he would not trouble me, onely he inquired concerning the reall presence, which I granted, and so was freed out of that danger. And as touching the reall presence, I found not my selfe fully resolved. I supposed that therein lay hid a mystery about my capacity. Nevertheless my conscience did sometimes chide me, for that I had before them yeelded in expresse words to a point which seemed vnto me doubtful. But I hoped that God would pardon mine ignorance, and in time bring me to a greater light of knowledge.

The winter following *Queene Mary* departed this life, and then I had begun to explaine my minde more fully. For before that time (for I must needs confesse the truth) weaknesse, ignorance, and the terrours of mine aduersaries had somewhat restrained me. About *Easter*

I was accused to the Bishop vpon many Articles, both out of the Diocesse of *Yorke*, and of *Durham*, all which things neverthelesse hurt me no further then thus, that the Bishop incited thereto by the complaints of mine adversaries struck my name out of his last Will and Testament, forasmuch as the Plebeians and ordinary sort of people were extremely offended with me. Now I in that I lost the Bishops Exequutorship found my selfe eased of a great burthen, and was glad thereof. But as for the favour of the multitude, I hoped in time through the goodnesse of God to recover it againe, that my preaching might profit the more to edification, for otherwise I never desired the loue of the vulgar. In harvest came the visitors, and Doctor *Sandes* sent for me to *Aukland*, and appointed me both time and place to preach against the primacy of *Durham*. But he himselfe preaching the day before, whiles he seemed vtterly to deny a reall presence, had so wounded my tender conscience, that the night following I could not sleep at all; and I was much troubled in my minde, whether I should preach the next day or not. At the last I went almost out of my bed into the pulpit, where, I know not how it happened, whether it was through my disquiet of conscience, or want of sleep, or in that I had offended God to goe vp against my conscience, but me thought I did never feelee such a want of vtterance, and yet in my iudgement I had provided matter enough, and waighy reasons. The next day all the Ministers in the Diocesse were met to subscribe. Now so it was that in a point or two of the Articles my conscience did not appeare to me so well resolved, as I could haue wished. Therefore I stept a little out of the way hoping that I might escape from being called. But when my Curate came to the booke, who, I supposed, would never haue stood at it by reason of some discourse I had formerly with him, he withdrew himselfe as unwilling to subscribe; and thereupon I was called for, and the booke held out vnto me; when straightwayes I had these

these thoughts in my selfe: My greatest confidence is reposed in this religion, because it giveth glory to God, and authority to the word of God for the rooting out of superstition, and humane doctrines. Onely mine heart doubted in certaine points of smaller consequence, which God (as I hope) shall in time reveale vnto me. If I shall refuse, I shall be a meanes to make many others to refuse, and so consequently hinder the course of the word of God. Therefore I subscribed, and the night following I sent vnto Doctor *Saunders* my protestation touching those ~~xxv~~ points which had troubled me. He being nothing offended tooke my protestation very courteously: so my Curate subscribed also, and the day following fell sicke. And vvhiles I was gone along vvith the visitors to *Kendall* and *Lancaster*, he dyed before my returne, having not bene sicke a whole weeke. Some supposed that subscription killed his heart, others said his infirmity proceeded from excessive drinking, God onely knoweth what was the cause of his death. In processe of time, me thought I grew more and more strengthened and resolved: but I will confesse the truth, I had many and grievous temptations, which would not let me sleepe for many nights, and draue me betwixt sleeping and waking into such dreames, as I think few men ever had the like. My nature did ever desire to avoid controversies. My chiefeft comfort and indeavour was to preach Christ, and salvation through Christ plainly and sincerely, and to comfort my selfe in the most sweet promises of holy Scripture, and in pouring out my prayers to God. The insatiable covetousnesse that could be restrained by no bounds of temperance and moderation, together with the pride and carnall liberty, and other vices of the same ranke, which raigned among all sorts and degrees of people, but most of all in vs the Priests and Ministers, who ought to be as we are termed, *the Salt of the earth*, have oftentimes broke my sleepes. But recovering I quieted my selfe in God, saying, surely how much

much more the iniquity of men doth abound, so much the more glorious shall God appeare in purging, sanctifying, and preserving his elect people in the midst of a froward generation. I was ever sollicitous and wary either in subscriptions or oathes not to be catched in a trap. It appeared enough to me, and sufficient for the Doctours of the Church, that all men were satisfied in the Scriptures and the Articles of the faith. In other things as they are agreeable to Scripture: because the holy Scripture ought to holde soveraigne place and prehemineny above all the writings of all men. I remember when I went to be admitted into Orders by the Bishop of *Oxford*, that the Bishops Chaplaine did administer an oath vnto vs that we should allow the Ordinations already made, or hereafter to be made. Touching which oath when he considered somewhat seriously what it was to oblige our selues to ordinations to come, concerning which we could resolve vpon nothing, these things not only much distracted me, but troubled nine or ten more, who were sworne with me, men farre better schollers then my selfe. For my part I resolved to be sworne to no writings but with this exception, so farre onely as they are agreeable to the word of God. Now, how much it distressed my minde that an oath should be exacted in doubtfull cases, I haue explained in another discourse for the quiet of my conscience. And this I may boldly say, that since I tooke the course to explaine mine infirmities by writing, not fearing who tooke notice of them, so that it might benefit my selfe or others, I haue found exceeding peace and quiet of conscience, and am day by day more edified and confirmed by the reading of Scriptures. And in this case, I praise God, that when I found my selfe most distressed and weake, my faith in the mercies of God was so firme, as I assure my selfe, that if at that very instant I should die, yet I haue had and doe retaine that confidence, that these distractions could nothing hindre my salvation. I am resolved with *St. Paul*

*I haue obtained mercy, for I did it ignorantly; and vvith
Iob, Although the Lord kill me, yet will I trust in him. Yet
I haue full many a time asked God mercy for these of-
fences, infirmities, ignorances, and all other things, and
will ever doe so whiles I shall liue in this world. God
be mercifull vnto vs all.*

Thus farre Mr. *Gilpin*.

THou seest (Reader) Mr. *Gilpins* vpright dealing:
He speaketh nothing of his owne vertues, but he is
wholly taken vp with the acknowledgement and enu-
meration of his weaknesses. Perhaps some Criticks will
laugh at the simplicity of the man, but I herein admire
his Apostolick spirit, who after the example of blessed
Paul dare not boast of himselfe, but boasteth in his infir-
mities, that Christ may dwell in him. Neuerthelesse
howsoever he is wholly taken vp with declaration of
his owne infirmities, and hath of set purpose spoke no-
thing of his owne vertues, yet this is apparant that he
was twice accused by his back-friends to Bishop *Ton-
stall* in the dayes of *Queene Mary*: But Bishop *Tonstall*
who abhorred to shed blood was a sweet defence to Mr.
Gilpin against the diuers informations of his enemies. At
the last he was accused to *Bonner* Bishop of *London* who
gaue order to a Messenger for his apprehension. Mr. *Gil-
pin* perceived the imminent danger, (for he had notice
that a Messenger was dispatched to attach his body) and
perceiving the reliefe which he had found in *Tonstalls*
clemency would now faile him, he prepared his holy
soule for Martyrdome: commanding *William Aury* the
Seward of his house to provide him a long garment,
that he might goe the more comely to the stake. But the
sodaine death of *Queene Mary* freed the man from this
danger. After the publication of the Councell of *Trent*,
when by chance there happened some discourse betwixt
Mr. *Gilpin* and *Thomas Levery*, and *Levery* had asked the
question what Mr. *Gilpin* thought touching that Coun-
cell:

cell: The Fathers of the Councell of *Trent* (saith he) haue done the Church a very shrewd turne: for that which was indifferent before times they leaue no: so now. I remember that Bishop *Tonstall* often tolde me that Pope *Innocent* the third had done very vnadvisedly, in that he had made the opinion of Transubstantiation an Article of faith: seeing in former times it was free to holde or refuse that opinion. Moreover the Bishop tolde me that he did not doubt but that himselfe, if he had beene in that Councell, could haue prevailed with the Pope to haue let that businessse alone. And what he iudged concerning Transubstantiation, the same may a man resolute touching all Popery after the publication of the Councell of *Trent*, for that which was indifferent before, now they doe not suffer so to be. Therefore I suppose that the times of our forefathers though oppressed with much ignorance were happier farre then the ensuing Ages can be vnder the Papists: because they haue now altered in the Councell of *Trent* many institutions of the auncient Church. For whereas they haue placed a part of the rule of faith in Traditions, that is a thing which was never done in the Church before. Many things which were permitted to be taught in the Church formerly touching Iustification and the Sacraments are not now tolerated. And vpon these occasions the Fathers of the Councell of *Trent* haue laid vpon other Churches a necessity of making a seperation from the Church of *Rome*: wherein me thinks that they haue not dealt aduisedly: For the Church is thereby distracted into differences and factions, and whatsoever was formerly indifferent in doubtfull points, the Fathers of *Trent* haue made it all necessary, and tooke vpon them a very hard taske. There were some Papists, who perceiving Mr. *Gilpin* quite alienated from the Popish religion which he had first beene of in the dayes of his ignorance in his youth, tooke many courses to haue recalled him, if they could possibly. Amongst them was one

Thomas

Thomas Gelsbrop a man well descended, and a kinsman of Mr. *Gilpin*. This man wrote a letter to Mr. *Gilpin*, wherein he dealt earnestly with him not to forsake the religion of his forefathers. In that letter *Gelsbrop* amongst other things inserted these words. You haue a great and a good report both at *London* and in all other places: And I am of this opinion that either you will doe the Church a great deale of good if you adhere vnto it, or else (which God forbid) you will stirre vp more mischiefe in the Church then ever *Arrius* did. That sinne aboundeth it is not the fault of the Masse or of the Mattins, but the pernicious doctrine and filthy life of the Clergy and of others. They haue already reformed the Communion, and haue published a booke of the reformed Leiturgy. But this reformation hath not removed the euill, because we see the people growne farre worse then before. These things I found out amongst M. *Gilpin*'s papers, but I could not possibly get any more out of them, the most of them were so exceeding worne and defaced.

Vnto this letter Mr. *Gilpin* made answer, which I found entire. The Letter had this superscription.

To his Cousen THOMAS GELTHROP.

And thus it was.

GRACE and peace. Your large Letter was brought vnto me, when I had small leisure to answer it, as he can tell you who bringeth back this vnto you. Howbeit I thought it not fit to let him come back without an answer, albeit the conclusion of your letter gaue me small encouragement to write. For who would take the paines to write vnto you, seeing you are fully resolved and determined, as you affirme, never to be perswaded from your opinions by any argument a man can bring? It could not chuse but be a most grieuous thing to the Prophet *Jeremy*, vwhen he cryed out to the people, *Hear the word of the Lord*, that they should answer vwith a stiffe necke, *we will not heare*. But let vs leaue these things

to the diuine operation, vvhich is able to mollifie your heart, and to open the eares of the deafe Adder that stoppeth the same against the voice of the charmer, charme he neuer so wisely. You looke back vpon the ages passed, you doe well, if also you looke back to the times of the Patriarkes, the Prophets, of Christ, and his Apostles, and other holy men, with whom if you aduise without preiudice of blinded affection, they will lead you farre from that blindnesse, from that error, I may well say, from that grosse idolatry, which crept into the Church while men slept. Whereas you are grieved at the fall of Monasteries and suppression of Abbeys, I am fory you should be blinded in this case. For very many of your owne religion haue confessed that they could not possibly subsist any longer, because the cry of them like the cry of *Sodome* was ascended into the eares of God. Their Sodomiticall crimes were so manifest that they could not be longer concealed, the Lord could indure those wicked men no longer. But if you call to minde what enemies those men were to the Ministry of the word of God, taking away most sacrilegiously the maintenance allowed for the Ministers of the word, hardly leaving in the most Countries any one Rectory vnspoiled, you would easily iudge that those men could not possibly stand and flourish any longer. This is the fruit of *Luthers* doctrine, and the whole word of God truly preached, that God shall destroy that wicked one with the breath of his mouth.

Whereas you say that he which commeth to God must belieue, I wish you would consider that thing rightly, that faith and religion can never finde peace and quiet but in the sacred word of God. Faith commeth by hearing, and hearing by the word of God. Whence it commeth that who so beleeueth in Bulls, Indulgences, Images, and many other vaine constitutions of men cannot possibly haue true faith. All those things vanish away, where-soeuer the word of God hath power and authority. That
rest

rest which you say that you finde in the Church of *Rome* your Catholick Church forsooth; if you take not the better heed, will vndoubtedly faile you in your greatest necessity. You say that you doe not finde in that religion any thing opposite to the Gospell. But if you looke narrowly into it, you may see in that religion the word of God reiected, the golden Legends and Festivalls, with Bulls, Indulgences, and many other things of that sort for the most part obtruded vpon men in stead of the word of God. But here is a large field and I want leisure. I hope I shall get opportunity to write vnto you more at large concerning these things. God open your eyes that you may see the abomination of that Citty which is built vpon seven hills: *Apo. 17.* Looke over *Hierome* vpon that place. If in that Church the Sacraments be corrupted, will you reiect the grace of God when he openeth the eyes of his servants to reforme these corruptions? Beware of that fearefull sentence of Saint *Iohn*: *He that is filthy let him be filthy still.* You alledge that if you should now begin to drink of another cup, &c. quite forgetting that in the Church of *Rome* your selfe and all other Laymen are ytterly excluded from the cup, contrary to the manifest commandement of God, *Drinke ye all of this.* Your learnedest Doctors of *Louaine* with many others were not able to defend so great an abuse of the Supper. If you call vs hereticks, and fly from vs, because we haue forsaken so great abuses, superstitions and errors, to the end that we might draw neere to the sacred word of God, and holy institutions of Christ, we can appeale from your vncharitable preiudice, and are able to say with Saint *Paul*, *I little esteeme to be iudged of you, as is the Lord which iudgeth me.*

But you alledge that it is a perillous thing to heare our Sermons. So said the persecutours of Saint *Stephen*, *Act. 7.* and stopped their eares. So spoke *Amazias* touching *Amos* the Prophet, *Amos. 7.* The land is not able to beare all his words. Like vnto which are those whom

David compareth to the deafe Adder which stoppeth her eares, *Psal. 58.* Like vnto whom were many in the time of the Apostles vnto whom the Gospell was hid, in whom the God of this world hath blinded the minds of vnbelievers, that the light of the Gospell should not shine vpon them. Touching those Romane thunder-claps there is no great cause why we should be afraid, those bugbeares were invented to affright children, they are not to be feared by men of yeares. *Erasmus* calleth them *Brusafulmina*, foolish false-fires. If there were in the Pope and his Cardinalls who curse vs with so much bitternesse but the least resemblance of *Peter* and *Paul*, had they the fervent charity of those holy men, and their exquisite diligence to feed the flocke of Christ day and night, with other Apostolick vertues: then were their threats to be feared: but they haue changed the humility of *Peter* into the pride of *Lucifer*, the poverty and daily labours of the Apostles into the riches of *Cresus*, and into the lazinesse and luxury of *Sardanapalus*. To couclude, what agreement is there betwixt light and darknesse. God hath promised in the second of *Malachy*, that he will curse their blessings, or turne their blessings into curses, who consider not in their hearts to giue glory vnto his name. See *Hierom* vpon the third of *Ezay*: Those which call you blessed, seduce you: How many thousands of men are seduced by Indulgences, which are extended to many thousands of yeares, if the price be according? The world seeth and is grieved to beholde how the brothers of Saint *Iohns* Hospitall, had granted licences to those who had laid violent hands vpon themselves to enioy the buriall of other Christians with many such like flattering fictions. As touching the life of your grandmother, I never heard but well; but I suppose she was a superstitious woman. If she kept you at home with her out of her tender and naturall affection onely, and not to prevent your knowledge of the Gospell, I shall desire pardon for my mistaking. Yet many
men

men are persuaded that she and your vncles withheld both from your selfe and your sisters a great part of the portion which was left vnto you. But let these things passe, seeing I haue not beene able to effect, nor haue effected as yet any thing for you, that money which was given to me by legacy, I will bestow vpon your sister, if it please her, with some addition also, because I am perswaded she hath more need of it. As concerning the Catholick Church, God is my witnesse, that it is the whole desire of mine heart, and mine assured confidence, that I shall die a member of it. But if I shall be so farre misled by the pompous outside of the Church of *Rome*, as to approoue those intollerable abuses, superstitions, and idolatries, which so many wayes rob God of his honour, I should not believe my selfe a member of Iesus Christ. If you approoue of none interpretation of Scriptures, but what proceeds from *Rome*, you may easily asseme whatsoeuer you please. There is nothing so absurd, or so contrary to the truth of the eternall God, which may not be wrested by their corrupt glosses, as it may seeme to serue to a wicked cause. With such kinde of men is no disputation to be held. As for that which you inferre touching *Arrius*, and the rest of that ranke, it is nothing to the purpose. For all the writings of the Prophets, together with other manifest Scriptures, whereunto we ought to haue recourse in doubts of this nature, and to be concluded by them, doe evidently confound *Arrius*, and all the rest his partakers. *Consubstantiality*, which the Greekes call *ὁμοούσιον*, is confirmed by very many evident testimonies of Scripture. But so is not Transubstantiation, which hath so molested the braines of *Scotus*, *Oscam*, *Biel*, and all the schoole Divines, that many a time they are shrowdly put to it, what they had best stay for removing the absurdities which arisetherefrom. Therefore it is apparant that it is a meere fiction without any foundation of Scripture. So that *Scotus*, (as Bishop *Tonstall* did many times ingenuously confesse) was
of

of opinion that the Church might better, and with more ease make vse of some more commodious exposition of those words in the holy Supper. And the Bishop was of the minde that we ought to speake reverently of the holy Supper, as did the auncient Fathers, but that the opinion of Transubstantiation might well be let alone. This thing also the same Bishop *Tonstall* was wont to affirme both in words and writings, that *Innocent* the third knew not what he did when he put Transubstantiation among the Articles of faith, and he said that *Innocentius* wanted learned men about him, and indeed, (saith the Bishop) if I had beene of his Councell, I make no doubt but I might haue beene able to haue dissuaded him from that resolution. When Mr. *Chedsey* said that the Catholicks should doe well to giue way in the Article of Transubstantiation, I heard not him selfe speak the words, but one which heard him tolde me. Whereas you write touching the imprisonment of him and others, truly I am of the opinion, that as for this present life, they liue most quietly. Nor doe I think that themselues could haue made choice of a more retired kinde of life, if the sting of conscience trouble them not, for maintaining a caule that is not good, but built vpon the sand. But if you will needes haue it that men must of necessity conniue at the beastly and abominable liues of so many Romane Bishops, about thirty, you may also finde fault with our Saviour himselfe, for discovering so plainly the pernicious enormities, both of the Pharises, (who in those times were accounted forsooth the holy Fathers) and also of their Fathers then dead: you may blame also the Prophet *Esay*, who will not haue euill men to be called good, denouncing a curse against that man, who calleth him holy that is not holy: find fault also with Saint *Bernard*, who calleth them the Ministers of Antichrist. Those things which other godly men haue written to this purpose, doe worthily excuse vs. He blameth those things openly concerning which

which he confesseth that it is a shame to speake: I re-
veale not hidden things (saith he) but I reprocue things
publickely knowne: vnto which thing we are even ob-
liged by the commandement of God. *Isaia. 58. 1. Show
my people their iniquities:* whereas you say that five Sacra-
ments are rejected by vs, you doe not say well, rejected;
for wee vse them reverently, according to the word of
God; nor doe we take away the name of a Sacrament,
as the word Sacrament is generally vsed, as was the wa-
shing of feete, and many other things which may retain
the name of a Sacrament in generall, as also they doe a-
mong the Fathers. But the auncient Fathers and some
Schoole men doe affirme, that onely Baptisme and the
Eucharist are properly called Sacraments: It is also the
testimony of *Bellarmin*: We read (saith he) of these two
Sacraments onely manifestly delivered in the Gospell. I
wonder at you that you doe so wrest the words of Saint
Paul to such a sence, as that out of those words all the
Ceremonies of the Masse may be established: whereas
you cannot be ignorant, that the greatest part of them
hath ben added many ages after by the Bishops of *Rome*.
Wee reade also that the Apostles consecrated with the
words of the Gospell, and with the Lords prayer.
Moreover, whereas Saint *Paul* had even at that time or-
dayned already, that the people should not only eate the
bread with the Minister (as his owne words doe mani-
festly prooue) but also drinke of the cup, you see how
these fellows haue utterly robbed the Church of that
ordination of Christ and his Apostles: but how iustly,
or by what good authority they haue done thus, let the
felues looke vnto it, I could neuer in my reading find
out the ground of that authority. I find the contrary, to
wits, that all men are altogether forbidden to alter any
thing touching the word and will of God, delivered in
the holy Scriptures.

You say that the Scriptures allow prayer for the dead,
and that you know this well enough. Saint *Hierom*

saith, that the booke of *Macchabees* is profitable for *manners*, not to establish doctrine. You alledge that Saint *Augustine* doubted in many places whether there be a Purgatorie. If that be a doubtfull poynt, then it is not to be obruded as an Article of faith; but to be left indifferent. For, faith is a substance: *Heb* 11. 1. and faith ought not to wauer, saith Saint *James*. The Bishop of *Beche* writeth concerning *Purgatory*, that amongst the Auncients, there was either little or no mention of it. And so long as there was no care taken for *Purgatorie*, no man sought after *Indulgences*. And so those innumerable gaynes by Pardons were never knowne before *Purgatory* was found out. What shall we now say to bee meant by those words of Saint *Paul*, *offeringe garne godline*, if this be not it. This *Mart* hath fed and still doth feed many idle belyes, who stoutly driue away the word of God to the best of their abillity, that they may not loose their Swine. Howbeit at the last the truth shall prevaile, how ever these men haue conspired together.

As touching that which you adde concerning the *Invocation* of *Saints*, Saint *Augustine* exhorteth vs rather to stand to the Scriptures, then either to his writings, or the writings of others; and not to build vpon his writings without the authoritie of Scriptures. And surely in this poynt my conscience is resolved, that there is not one poynt of all these which are controverted, that is proved by more eydent testimonyes of Scripture, then this, that God alone is to be prayed vnto, and by one mediator, namely *Iesus Christ*. *Rom.* 10. 13. *How shall they call on him in whome they haue not beleueed?* We must beleue in God onely, therefore he onely is to be prayed vnto: That distinction touching *Invocation* and *Adocation*, that albeit you allow not the *Invocation* of *Saints*, at the least you allow their *aduocation*, is frivolous: because, as those men robb Christ of his honour, who seeke another mediator, so these are no lesse injurious to Christ, who seeke another *Aduocata*, because we haue

haue Christ an Advocate with the Father. *1 Iob. 2: 1.* and *Esa. 63*: he affirmeth that *Abraham knoweth vs not.* Truly I assure my selfe, that *Abraham* the father of the faithfull is no lesse a Saint, then any other of the Saints in heauen. You say, you belecue the Communion of Saints, which we also doe all of vs belecue: but you inferre thereupon, that you vnderstand not how there can be a Communion of Saints: if the Saints departed doe not pray for vs, and we call vpon them for assistance. But the Church of Christ vnderstandeth the Communion of Saints farre otherwise. For in the vsuall phrased of Scripture, Saints are not vnderstood to be those that are departed, and whose soules are in heauen, but those who are living here on the earth. Nor shall you almost thorough the whole Scripture of the Old and new Testament find the name of Saint giuen to any man, but that thereby is vnderstood a Saint living heere on the earth. Yea, sometimes the Scripture speaketh more expressly as in *Psal. 16. 3*: *to the Saints which are on the earth: all my delight is in them.* If any man ever had or could haue a Communion with the Saints in heauen, surely *David* had it. But he expoundeth the communion wherewith he was acquainted, that is the communion of Saints on earth. So Saint *Iohn* expoundeth this poynt. *1 Iob. 1, 3.* *What we haue seene and known: that declare we vnto you, that yee also may haue communion with vs, and that our communion may be with God, and with his son Iesus Christ.* First, all the Church of Christ haue cōmunion with the Apostolick Church, that you may haue cōmunion with vs: Secondly, this communion of Saints shall consist in the preaching of the word, and in the participation of diuerse gifts for the edification of the Church in publicke and private prayers. Thirdly, but in powering out of our prayers we haue communion with the Father & the Sonne, or with the Father by the Sonne. Heere is no mention at all, no respect had to the Saints departed. This communion according to the words of holy Scrip-

ture extendeth no further then to the Church on earth. The Saints departed are not called in Scripture simply Saints, but the *Congregation of the first borne in heauen, and the spirits of iust and perfect men.* Heb: 12. 23. After this life we shall haue communion with them, but as for those who require this communion with them in this life, let them either product from Scripture what they say, or let them heare that sentence of our blessed Lord, *In vaine doe ye worship me, teaching for doctrines the traditions of men.* Math: 15. 9.

I confesse that if you haue respect to the vse of this our age, or some former ones, the deceased are called Saints, but it is not the custome of this or that age, but the rule of the holy Scripture that is propounded for our imitation. But what doe we contending about this points? Those men who stand so hard for *Invocation of Saints* shall grant it vs to be a thing indifferent: For indeed it is the safest way to goe to the fountaine of mercy it selfe, and let the streames alone. Nor suffer those men to perswade you, who say that they detract nothing from God, by detracting their prayers to the Saints: For no man can detract from God more then he who transferreth the worship due to God alone vnto the creature. For invocation is a part of diuine worship: and this worship hee communicateth to no creature, who will not giue his glory to another.

As for your Arguments touching *Images*, and *fasting* (which point of fasting God forbid that either I or any one should deny, yea rather we exhort all persons to the practise of it, onely we desire to haue the superstition & wicked opinions remooved) together with those other Arguments touching Relicks, and Exorcismes in casting out vncleane spirits forsooth, which thing when it leadeth to Idolatry is the signe of a false Prophet: *Deut. 13.* Although answer might be made to all these with much ease, yet because I now want leisure, as being ouerleaden with employments, in regard that I am destitute

tute of a Curate at this time, and have a very large Parish to visite, and also my body is weak, and subject to faint with wearinesse, being worne out with paynes taking: therefore in all these respectes, I haue thought it fitting to deferre mine answer to these points vntill another time. If you be vnwilling to come to *Houghton* vpon Sunday next, because you will not be an offence to my *Parishioners* (in which case you cannot blame me if I appeare very carefull of my *Parishioners*, in regard of the great charge laid vpon me) for it is apparant in the times of the Prophets, and in all succeeding ages, since that the vulgar people haue been too too prone to superstition, and a micheife doth increase easily, and creep further in one day, then good lessons in a whole moneth: therefore, sundry excepted (ynlesse you will come vp into the Quire, which in my judgement you ought not to refuse) if you come straightwayes after the Sabbath day is ended, and depart about Saterday noone, you shall bee heartily welcome: therefore that excuse which you pretend ought not to retarde your accessse. And although your last conclusion doe (as I told you already) take away all hope and confidence from a man who shall conferre with you, yet I will not cease to hope better things touching your conversion, then you seeme to hope of your selfe. Saint *Paul* had once a firme resolution to dye a Pharisy, and a persecuter of Christians, but God had reserved for him the treasure of power and mercy, to the end that he might ordayne him to Preach that glorious namee which he had formerly persecuted. I commend you to the goodues of the Almightye God, which is able by the spirit of knowledge, to leade you into all truth. Fare ye well. From *Houghton* the 14. of October. 1580.

Your loving Vncle

BERNARD GILPIN.

So long as Bishop *Pilkinton* lived, Mr. *Gilpin* had a most kind friend of him, after whose decease *Richard*

Barnes succeeded in the Bishopricke. This man was somewhat offended with Mr. *Gilpin*: And hereby hangeth a story which I must fetch somewhat farre. Mr. *Gilpin* was accustomed sometimes to ride to *Oxford*, especially in his younger time when he was able to indure travell. Now it happened vpon a time as he was vpon his way towards *Oxford*, that he espyed by the way side a youth one while walking and another while running. Mr. *Gilpin* demanded of him who he was, whence he came, and whither he was going. He made answer that he came out of *Wales*, and that he was bound for *Oxford* with intent to be a scholler. Mr. *Gilpin* examineth the youth, and findeth him a prompt scholler in the Latine, and that he had a little smattering of the Greeke. And wilt thou (saith Mr. *Gilpin*) be contented to goe with me? I will provide for thee. The youth was contented: whereupon Mr. *Gilpin* tooke him along with him first to *Oxford*, afterwards to *Houghton*, where he profited exceedingly both in Greeke and Hebrew: whom Mr. *Gilpin* at the last sent to *Cambridge*. And this was that famous *Hugh Broughton*, so exceeding apt in learning the Greeke and Hebrew, but a man of a most inconstant nature. For when Mr. *Gilpin* grew olde, whether it was in expectation of Mr. *Gilpin's* Parsonage, or for some other cause, it is reported that he procured Mr. *Gilpin* to be troubled and molested by the Bishop of *Durham*. Now so it fell out, that whiles the Bishops minde began to be turned from Mr. *Gilpin* the Bishop sendeth vnto him and giveth him notice that it is his pleasure to haue him to preach at a visitation in time and place appointed. Which thing fell out at the very same instant when Mr. *Gilpin* was preparing for his accustomed Northerne journey, to wit, amongst them of *Riddesdale* and *Tindale*: wherefore he dispatched his servant vnto the Bishop to make his excuse vnto him, and to informe his Lordship the reason of his purposed journey; and to intreat the Bishop that he be pleased to appoint some other

to preach at the visitation, seeing there were many who would be willing enough to preach at the visitation, but that there was not a man who would performe that duty among those borders if he neglected it: and that at any other time he would be ready to performe his duty. The servant having beene with the Bishop returneth to his Master, who demanded of him whether hee had made his excuse to the Bishop: I haue, saith he: well, and what (saith Mr. *Gilpin*) was the Bishops answer? Whereunto the servant answered, the Bishop made no reply, but held his peace. *Qui tacet, consensit videri*: saith Mr. *Gilpin*: He that replyeth not seemes to consent. Therefore Mr. *Gilpin* went on with his purposed progresse. Which thing so soone as the Bishop vnderstood, he presently suspended Mr. *Gilpin* from all Ecclesiasticall imployment. Mr. *Gilpin* returning home findeth himselfe suspended, a thing that he little dreamed of, yet he tooke it patiently. The Bishop having notice that Mr. *Gilpin* was returned home, sendeth vnto him instantly warning him to meete him and the rest of the Clergy at *Chester*. Mr. *Gilpin* being come to *Chester* findeth there the Bishop with many of the Clergy, who were all commanded to assemble themselves in the Church. The Bishop had at that time a brother of his owne one *John Barnes* who was his Chancellour, a man, of whom it is hard to say whether he was more lustfull or more covetous: who whereas he should haue beene the man that ought to haue reformed many enormities in the Diocesse, was indeed the authour of them, permitting base and dishonest persons to escape scotfree for a piece of money, so that the Bishop had a very ill report every where. When they were all met together the Bishop calleth Mr. *Gilpin* vnto him, and saith, Mr. *Gilpin*, I must haue you preach to day. Mr. *Gilpin* desired to be excused; for I came not (saith he) provided; and moreover I am suspended. But I can free you (saith the Bishop) from that suspension, and doe now free you. Mr. *Gilpin* replied,

replied, that he durst not goe vp into the pulpit vnprovided. But we know (saith the Bishop) that you are never vnprovided, for you haue now gotten such an habit of preaching, that you are able to performe it, if you please, even vpon the sodaine. *Mr. Gilpin* remained vnmoooeable in his resolution, answering that God was not so to be tempted, saying that it was well with him, if he were able to performe any thing in this kinde vpon mature deliberation. Whereunto the Bishop replied, I command you vpon your Canonically obedience to goe vp into the pulpit forthwith. *Mr. Gilpin* delaying the time a little while, answered: Well sir, seeing it can be none other wise, your Lordships will be done: and after a little pause began his sermon. As hee was in his sermon hee observed some extraordinarily prepared who wrote all he spoke. But yet hee proceedeth in his sermon, vntill he came to a word of exhortation, and reprehension of vices. At the last he proceeded to the reproofe of those enormities which then rigned in that Diocesse, and were every where spoken of. And now, saith he, Reverend Father, my speech must be directed to your Fatherhood. God hath exalted you to be Bishop of this Diocesse, and God requireth an account of your government therof; a reformation of all those matters which are amisse in this Church is expected at your hands, and an account thereof is required. And now lest perhaps, while it is apparant that so many enormities are committed every where, your Lordship should make answer that you had no notice of them given you, neither did these things ever come to your knowledge, (which words *Mr. Gilpin* used, because hee knew well enough, that this was the Bishops vsuall answer, that whentoeuer men made any complaints against the euill government of the Chancellour, the Bishop was accustomed to say, alas, these things I never knew of; what is done can not be vndone; I will take a better order in these matters hereafter, if any such shall come to my knowledge.) Be-

ho. de.

holde, said Mr. *Gilpin*, I bring these things to your knowledge this day: Let not your Lordship say these crimes haue beene committed by the fault of others without your knowledge: for whatsoever either your selfe shall doe in person, or suffer through your connivency to be done by others, is wholly your owne. Therefore in the presence of God, his Angels, and men, I pronounce your Fatherhood to be the authour of all these evils, yea and in that strict day of the generall account I shall be a witness to testifie against you that all these things haue come to your knowledge by my meanes; and all these men shall beare witness hereof who haue heard me speaking vnto you this day. Now whiles that Mr. *Gilpin* thundered out these things, hee did thereby put all his friends into a great feare, and distrust what would become of him. Therefore when he had made an end of his Sermon, his friends came about him and tolde him with teares, that now at last the Bishop had gotten that advantage against him which hee had long desired and sought for: you haue, say they, put a sword into his hand to slay you: if heretofore he hath beene offended with you without a cause, what may you now expect from him, who being provoked shall make vse of his owne power to injure you by right or wrong? To whom Mr. *Gilpin* made answer, saying: be not afraid: The Lord God overruleth vs all; so that the truth may be propagated, and God glorified, Gods will be done concerning me. After the Sermon they met all together at dinner, & all men were afraid that the Bishop would haue done Mr. *Gilpin* some shrewd turn for his Sermon, and silently expected what would become of the matter. After dinner Mr. *Gilpin* commeth to the Bishop to see him, and to take leaue of him, and so to returne homewards. It shall not be so, said the Bishop, for I will bring you to your house: And so Mr. *Gilpin* returned home in the company of the Bishop.

And when they were now come to Mr. *Gilpin* house,

and walked within into the parlour, the Bishop vpon a sodaine caught Mr. *Gilpin* by the hand, and vsed these words vnto him: Father *Gilpin*, I acknowledge you are fitter to be Bishop of *Durham*, then my selfe to be Parson of this Church of yours: I aske forgiuenesse for errors passed; forgiue me father: I know you haue hatched vp some chickens that now seeke to pick out your eyes; but so long as I shall liue Bishop of *Durham*, be secure, no man shall injure you. Mr. *Gilpin*'s friends, that is all good men began to reioyce, and to giue God thanks, acknowledging the powerfull hand of God, in that the Bishop being so offended with him, was so prevented by the power of God, as that the thing which he had purposed for his disgrace, should turne to his greater credit. In the meane while Mr. *Gilpin* reaped the fruit of a pious life in all plentifull manner.

After that age began to grow vpon him, there was in the towne of *Newcastle* one *Genison* who had receiued to home a sonne of his owne brothers lately returned from the parts beyond the seas. This *Genison* was much aggrieved for that his brothers sonne was (as hee vnderstood) made a Iesuite: whereupon hee sent the young man to Mr. *Gilpin*, intreating him to haue a care of him, and to dissuade him if he could possibly from his wicked and dangerous opinions. After that Mr. *Gilpin* had often conferd with him, he found the young fellow most insolently proud, and armed with boldnesse and impudence, corrupting the holy Scriptures with certaine new and vnheard of expositions. Whereupon Mr. *Gilpin* wrote to his vnckle Mr. *Genison*, that he was a most audacious young fellow, and came not to him to be instructed, but to teach him father.

The young fellow, saith he, thinking I know not how, a great deale too well of himselfe, had no hope to draw me at these yeares, to acknowledge certaine absurdities. I see that the Iesuites haue found out certaine new expositions of Scripture, neuer heard of heretofore. They call
 away

away all respect, and set vpon men with impudency. They dare prone the Invocation of Saints from *Abraham, Isaac, and Iacob*. This fellow doth obstinately affirme that the Church of *Rome* hath not erred in any one thing. Their most horrible errors touching Indulgences, falsified Miracles, falsified Reliques, Pilgrimages, worshipping of Images, and the rest of the same sort, all these this wonderfull man findeth out in the Gospell. And hee standeth vpon it stiffely that all these things are good and holy. I desire not to haue any more to doe with such a monstrous kinde of men, with such fierce natures, who open their mouths against heaven, for what is it to open their mouthes against heaven, if this be not, so violently and disgracefully to handle the holy Scriptures? They haue devised and daily doe devise horrible strange expositions such as were never heard of before in the Church of *Rome*: I therefore desire to rid mine hands of this fellow as of a scabbed sleepe, for feare he might infect my whole flocke.

After that his leane body was quite worne out with diversity of paines-taking, at the last even feeling before hand the approach of death, he commanded the poore to be called together, vnto whom hee made a speech, and tooke his leane of them. Afterwards he did the like to others. He fell sick about the end of *February*, and after many exhortations vied to the schollers, to his servants, and to diuers others, at the last he fell asleep in the Lord in great peace, the fourth day of *March*, in the yeare of our Lord 1583. and in the 66. yeare of his age.

He was tall of stature, and slender, being hawke-nosed. His clothes were ever such as cost not very deare. He could never away with gay apparell. In things belonging to his owne body he was very frugall, and retained the austerity of the auncient. In things which might tend to the good of others he was exceeding bountifull, especially towards poore people and schollers. He desired still to keep his dores open for the intertainment of

any poore or stranger, In his owne house he boorded and kept at the most foure and twenty schollers, sometimes fewer, but seldoms. The greater number of his boorders were poore mens sonnes, vpon whom he bestowed meat, drink, and cloth, and education in learning. He was wont to enterteine his Parishioners and strangers at his table not onely at the Christmas time, as the custome is, but because he had a large and wide Parish, and a great multitude of people, he kept a table for them every Sunday from Michaelmas to Easter. He had the Gentlemen, the husbandmen, and the poorer sort set every degree by themselves, and as it were ordered in ranks. He was wont to commend the married estate in the Clergy, howbeit himselfe lived and dyed a single man. He bestowed in the building, ordering and establishing of his schoole, and in providing yearly stipends for a Schoole-master and an Yther the full summe of five hundred pounds: out of which schoole he supplied the Church of England with great store of learned men. He was carefull to avoid not onely all evill doing, but even the lightest suspitions thereof. And he was accounted a Saint in the judgements of his very enemies if he had any such. Being full of faith vnfeigned, and of good workes, he was at the last put into his grave as a heap of wheat in due time swept into the garner.

FINIS

